



CASTE HANDBOOKS FOR INDIAN ARMY

# RAJPUTS

Compiled in the Intelligence Branch  
of the Quarter Master General's Department in India

BY

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# RAJPUTS.

## CHAPTER I.

### HISTORY AND ORIGIN.

Our earliest glimpse of ancient India discloses two races struggling for the soil. One was a fair-skinned, Sanskrit-speaking people of Aryan lineage, who entered the country from the North-West, the other a dark-complexioned race of lower type, the original inhabitants of the land, who were either driven by the Aryans into the hills, or reduced by them to servitude in the plains.

The original home of the Aryan race was on the banks of the Oxus in Central Asia. From thence they migrated in two directions. One branch moved north-west towards Europe, the other south-east towards Persia and India. It is with the latter that we are here concerned.

Crossing the Hindu Kush, the Aryans settled for some time in the valleys of Afghanistan, from thence they forced their way across the mountains into India, and gradually settled in the Punjab about 2000 B. C.

We know very little of their manner of life. They roamed from one river valley to another with their cattle, making long halts in favourable situations, to raise the crops required for their food. They were constantly at war, not only with the aboriginal tribes, but also among themselves. At the head of each tribe was a chief or *Máhárāja*, but each house-father was a warrior, husbandman, and priest, offering up sacrifices to the gods direct, without the intervention of a professional priesthood.

The earliest records of the Aryans are contained in the *Védas*, a series of hymns composed in the Sanskrit language from the 15th to the 10th century B. C. by the *Rishis*, devout sages, devoted to religious meditation, whose utterances were supposed to be inspired. The early *Védas* must have been composed while the Aryan tribes were marching towards India, others after their arrival on the banks of the Indus. During this advance the race progressed from a loose confederacy of various tribes into several well-knit nations, and extended its settlements from the Himalayas in the north to the Vindhya in the south, and throughout the whole of the river systems of Upper India, as far to the east as the *Sônâ*.



It has been explained that each head of a family conducted his own religious rites, but in course of time many ceremonial observances were added to the primitive religion, necessitating the service of a special priesthood. It became the custom to call upon the *Rishis* to conduct the great

Origin of the Brahmins or Aryan priests sacrifices, and to chant the *Védic* hymns. The art of writing was at this time unknown, and hymns and sacrificial phrases had to be handed down by word of mouth, from father to son. It thus came about that certain families became the hereditary owners of the liturgies required at the great national festivals, and were called upon time after time to chant the tribal battle hymns, to invoke the divine aid, and to appease the divine wrath. These potent prayers were called *Brahmās*, and those who offered them were *Brahmins*. By degrees the number of ministrants required for a great sacrifice increased. Besides the high priests who superintended the ceremonies, there were the celebrants who dressed the altars, slew the victims, and poured out libations to the gods, while others chanted the *Védic* hymns and repeated the phrases appropriate to particular rites. In this manner there arose a special priesthood—a class which was entrusted with the conduct of religious offices, while the rest of the community carried on their ordinary avocations of war, trade, and agriculture.

As the Aryan colonists spread east and south, subduing the aboriginal races, they were to a large extent relieved from the burden of agricultural labour through the compulsory employment of the conquered people. In this manner there grew up a class of warriors freed from the toil of hus-

bandry, who attended the *Máhárāja*, and were always ready for battle. These kinsmen and companions of the kings gradually formed themselves into a separate class, and were referred to as *Kshatriyas*, i.e., 'those connected with the royal power,' and eventually as *Rājapūts*, or 'those of royal descent.'

The incessant fighting which had formed the common lot of the Aryans on their march eastward from the Indus, gradually ceased as the aboriginal races were subdued. Members of the community who from family

Origin of the agricultural and trading classes ties, or from personal inclination, preferred war to the peaceful monotony of village life, had to seek for adventure in the hills and forests of the unknown country to the south of the *Vindhya*s. Distant expeditions were only undertaken by those to whom war was a profession, while others, more peacefully inclined, stayed at home, devoting themselves to agriculture and the manufacturing arts.

Thus the Aryans, by a process of natural selection, gradually resolved themselves into three classes.

1. The *Bráhmaṇ* or priestly caste<sup>\*</sup> composed of the *Rishis*, their The organisation into four descendants, and disciples, to which was entrusted the expounding of the *Védas*, and the conduct of religious ceremonies

2. The *Kshatriya*, i.e., *Rájpút* or governing and military caste, composed of the *Máhárájas* and their warrior kinsmen and companions, whose duty it was to rule, fight, administer justice, and protect the community in general

3 The *Vaisya* or trading and agricultural caste, which, assisted by the conquered aborigines, tilled the land, raised cattle, and manufactured the arms, implements, and household utensils, required by the Aryan commonwealths

It must be remembered, however, that in the early days of the Aryan settlements the line of separation between the three classes was far from being sharply defined. The transfer of individuals and their families from one to the other was not an uncommon occurrence, and numerous instances are recorded of kings and warriors terminating their careers as *Rishis* or saintly ascetics. Moreover in very early times the *Máhárájas* often combined the offices of the priesthood with kingly power, a custom which in rare instances<sup>†</sup> has survived to the present day. In the same way it was not unusual for the more adventurous *Vaisyas* to abandon agriculture, and join the ranks of the *Kshatriyas*.

In course of time these occupational distinctions developed into separate castes, and as intermarriage became first of all restricted, and afterwards prohibited, each caste devoted itself more strictly to its own hereditary employment. All, however, were recognized as belonging to the twice-born or Aryan race, all were permitted to attend the great national sacrifices, and all worshipped the same gods.

4. Besides the three Aryan castes, but immeasurably beneath them, there was the servile or *Sudra* caste, composed of captured aborigines whose lives had been spared, and of the progeny of marriages between Aryans of different castes and Aryans and the women of the country, all of which, by the rigid exclusiveness of caste custom, came to be regarded as degraded.

\* The term 'caste' is derived from the Portuguese *casta*, 'a family,' but before the word came to be extensively used in European languages, it had for some time been identified with the *Bráhmaṇic* division of Hindu society into classes. The corresponding Sanskrit word is *Várna* 'colour'. The three Aryan *Várnas* or castes were of light complexion. *Bráhmaṇs* were said to be white, *Kshatriyas* ruddy, and *Vaisyas* yellow. On the other hand, the *Sudras* and *Dasyus* or aboriginals are described in the *Védas* as black.

† The Rana of Meywar can still perform the offices of High Priest when he attends the temple of the tutelary deity of his race, without the assistance of *Brahmans* and among the *Rájpúts* of the hills it is still not an uncommon thing for the *Rája* to promote a *Girth* or labourer to a *Ráthi* or cultivator, and similarly a *Ráthi* to a *Thákúr* or low-grade *Rájpút*.

It must not be supposed, however, that Bráhmān supremacy was accepted without protest. Their claims to recognition as a distinct Levite class, of divine origin, and possessed of supernatural powers, were rejected by the Kshatriyas, who insisted, with perfect truth, that many of the *Rishis* who had composed the *Védas* were kings and warriors rather than

Resistance of the Kshatriyas to the pretensions of the Bráhmans. priests, and that no authority for the pretensions of the Bráhmans could be found in the *Védic* legends. There are traditions of a

great struggle having taken place between the Bráhmans and the Kshatriyas, in which the former were completely victorious. The details of this quarrel, however, are obscure, for the Bráhmans, as exclusive custodians of the sacred writings, took care to efface all reference to a struggle, which, from its very existence, cast a doubt on their pretensions to a divinely appointed origin. It may here be noticed that many of the Aryan tribes rejected the theory of Bráhmānical supremacy. Thus the earlier settlements west of the Indus never adopted the principle of caste,

The principle of caste not of universal acceptance. those between the Indus and the Jumna accepted it, but in a modified form, it was chiefly in the tract watered by the

Jumna and the Ganges, from Delhi on the west to Ajudhya and Benares on the east, that the Bráhmans consolidated their influence, and became a compact, learned, and influential body, the authors of Sanskrit literature, and the lawgivers, scientists, and philosophers of the whole of the Hindu world.

By the 5th century B. C. the original simplicity of the *Védic* worship has been replaced by a philosophical creed, accompanied by an elaborate ritual. The early conception of a Supreme Being, made manifest through the physical forces of Nature, gave way to the mystic triad of Bráhma, Vishnu, and Siva, the Maker, Preserver and Destroyer, with a tendency to

The change from Védism to Brahmanism. create new gods, to worship the elements in various personifications, and to embody the attributes of each member of the Hindu Trinity in numerous *avatars* or incarnations. The new religion puzzled the people without satisfying them, while the growing arrogance of the Bráhmans caused a universal desire for a return to more primitive beliefs.

At this juncture, Sakya Muni, a prince of the Kshatriyā caste, began the great reformation which eventually developed into a new religion. Universal charity, liberty, and equality, with the total rejection of caste,

The Buddhist reformation. formed the fundamental principles of the new doctrine, and the personal character of Buddha, the 'Enlightened,' as he was named by his disciples, at once attracted a large following.

The growth of Buddhism was very rapid. By about 200 B. C. it had become the State religion in Hindustán. From thence it spread north into Nepal, and through Central Asia into China and Japan. At the same time Buddhist missionaries carried their faith into Ceylon, and from thence it was extended to Buima, Siam and Java. But though Bráhm-

The vitality of Bráhmanism was materially modified by Buddhism, and the decline of Buddhism, it was never displaced. Even in the 6th century, Buddhism had commenced to decline, and before the Muhammadan faith had come fairly upon the scene, it had entirely disappeared from India. For more than a thousand years the two religions had existed side by side, and modern Hinduism is undoubtedly the product of both.

About 400 B. C. the Bráhmans, finding in Buddhism a religious movement which threatened their spiritual authority, designed a code which, besides maintaining their privileges, formed a definite authority on all points connected with Hindu law and ritual. This celebrated work, called the Code of Mánu, and known also as the *Dharma-Shástras*, is a com-

The Dharma Shástras or Institutes of Manu. The Bráhmans compiled the customary law current about the 5th century B. C. in the Aryan principalities on the banks of the Ganges and Jumna. The Bráhmans claimed for it a divine origin, and ascribed it to Mánu, the first Aryan man. In it the four-fold division of society is said to have been ordered by Bráhma, the Creator of the Universe. The Bráhmans are supposed to have emanated from his head, the Kshatriyas from his arms, the Vaisiyas from his thighs, and the Sudras from his feet. The code consists of a mass of precepts, religious and secular, rules for the administration of justice, and special enactments with regard to purification and penance. It was written with a view to stemming the tide of Buddhist reform by stringent rules against the intermingling of castes by marriage, and by forbidding the higher castes under severe penalties from eating, drinking, or holding social intercourse with any of those ranking beneath them.

The reaction in favour of Bráhmanism began to have effect about 200 B. C. By the 8th century the Bráhmans

The Bráhman revival. had completely re-established their spiritual authority. The simplicity of the *Védic* faith was transformed beyond recognition. No efforts were spared to materialise the Hindu religion. The gods were provided with wives. Caste was revived, no longer with the four-fold division of the code of Mánu, but with all the complicated occupational subdivisions which exist to the present day. In all these changes we trace the efforts of an astute priesthood to establish a popular religion. No section of the community was forgotten. The smouldering enmity of the Kshatriyas was appeased by attributing a celestial origin to the ancestors of their ruling families. The Solar and Lunar races of 'Ajudhya and Mathúra were flattered by the elevation of Ráma and

Krishna, their respective heroes, to the dignity of *avatars*, or incarnations of the divine Vishnu. Aboriginal tribes were conciliated by the adoption of their tribal divinities. Their *totem*<sup>+</sup> tree, and serpent worship, though utterly at variance with the spirit of the *Védas*, was affiliated to the orthodox beliefs, and their princes and warriors were accorded the status of Kshatriyas, as an inducement to accept the principle of caste. Buddhism in spite of the antagonistic nature of its doctrines, was disposed of in a similar manner, and Buddha, whose whole life and teaching had been a protest against the formalism of the Bráhmans, was absorbed into the Hindu system, and, as an incarnation of Vishnu, was allotted a place in the pantheon of minor gods. Thus step by step, by diplomacy and adaptiveness, the Bráhmans consolidated their authority, and established a religion which, having the *Védic* faith of the Aryan race as its foundation, has absorbed and assimilated a portion of each of the religious systems which it successively displaced. Although the Bráhmans were successful in compelling the Kshatriyas in acknowledging their spiritual authority, they rarely aspired to temporal rule. They preferred to delegate the business of ruling as of fighting to the warrior race, reserving for themselves the more congenial offices of priests, ministers, and confidential advisers to their clients.

Prior to the Muhammadan conquests, the whole of Northern India was ruled by Rájpút princes. The capitals of the Solar race were at Ajúdhya in Oudh, and at Kanouj on the Ganges, with tributary kingdoms at Mithila in Tirhut, and at Rhotas on the Sône. The capitals of the Lunar race seem to have varied. Indraprástha near Delhi was the principal seat of their power, but Dwarka (in Kattiawár), Hastinápúra (Hardwar), Mathúra (Muttra), Prág (Allahabad), Mahéshwar (on the Nerbudda), and Rájgráha (Rájmahal) were their principal cities at different times.

The primary division of the Kshatriya order was two-fold, and consisted of the Solar and Lunar races. To these Origin of the Solar and Lunar races were afterwards affiliated the four Agnicula or fire-tribes. The legend of a Solar race at Ajúdhya and Kanouj is apparently an outgrowth of the worship of the Sun. The so-called Lunar race had no real connection with the Moon, and the legend of the race is only associated with that planet as an antithesis or antagonism to the Sun. Even in Hindu legends the distinction appears as a mere dream of the genealogists, without any authentic origin. From a remote period, however, there was a traditional struggle for supremacy between the Rájputs

\* "The ruder races of men are found divided into tribes, each of which is usually named after some animal, vegetable, or thing, which is an object of veneration or worship to the tribe. This animal, vegetable, or thing, is the *totem* or *god* of the tribe. From the tribe being commonly named after its *totem*, the word is also frequently employed to signify merely the tribal name."—Chamber's Encyclopædia.

of the Ganges and the Jumna, and when the hordes of Islám poured through the Khaibar into India, the *Chauháns* of Delhi were at feud with

The dissensions of the Rájput princes the *Ráthors* of Kanouj The ultimate success of the Muhammadans was in fact largely due to the dissensions and rivalries of the Hindu princes, who could rarely bring themselves to forget their private differences in so far as to combine against the invaders of their country.

In ancient days the Rájput principalities were India's stoutest bulwarks against foreign invasion Greek, Bactrian, and Scythian invasions 327 B C to 60 A D Kshatriya armies fought not only Alexander and his victorious Greeks, but also the hordes of Scythians and Bactrians which poured into India up to the end of the 1st century

About the same time as Indian Buddhism was being crushed by the Bráhmanic revival, Muḥammad had founded a new faith in Arabia In 711, or 79 years after his death, Hejaz, an officer of the Kaliph Omar, despatched an expedition under his nephew Kasim for the conquest of

Invasion of Sind by Arabs from Baghdad in 711 Sind After capturing the temple-fortress of Dwarika, the Arabs laid siege to Bráhmanabad,\* which after the death of her husband, was bravely defended by the Rájá's widow Scarcity of food drove the garrison to despair The Rání and her entire bodyguard of Rájputs perished in a final sortie The example of their heroism, however, was not without fruit, for about 40 years later the Rájputs succeeded in expelling the Arabs

The next Muhammadan invasions were those of Mahmúd of Ghazni, whose conquests extended from Persia to the Ganges He is said to have led his armies into India no less than seventeen times In 1017, he sacked Kanouj, Meerut, Muttra, Benares, and Kalinjar, threw down the temples, and melted the gold and silver idols which they enshrined Mahmúd was a fanatical Muslim, and having heard of the wealth and sanctity of the great Siva temple at Somnáth on the Kattiawár coast, determined to

Invasion of Mahmúd of Ghazni, 1017 and 1024 Accompanied by 30,000 volunteers, he left Ghazni in 1024, and marched rapidly across the Sind desert to Somnáth The holy city was bravely defended by Rájá Bhim Déo and his *Solanki* Rájputs, but superiority of numbers prevailed in the end, and the fortress was taken by storm, 5,000 of the garrison perishing in its defence Mahmúd not only destroyed the great idol, but carried off the sandal wood gates of the temple to his home The victory, however, was dearly bought The Muhammadan army was lost in the desert of Sind Thousands perished of heat and thirst in its sandy wastes, and only a remnant returned with their leader to Ghazni

\* The ruins of Bráhmanabad are about 44 miles north-east of Hyderabad

The Ghaznvide dynasty was succeeded by that of the Afgháns of Ghor, which held India from 1186 to 1328. In 1191 Muhammad of Ghor

The Rájput victory at Thanésar in 1191 was utterly defeated at Narrain,\* on the banks of the Saraswátí, by Prithviráj, the *Chauhán* Rája of Delhi. The shame of this reverse rankled in the Afghán's mind. Returning two years later he crushed his foes in detail, overcoming Prithviráj at Thanésar in 1193, and Jaichand, the *Ráthor* king of Kanouj, in the following year. So decisive was the defeat of the latter, that after he had perished in the Ganges, his son with a gallant band of

The fall of Kanouj and emigration of the Rathors to Marwar in 1194 followers cut his way through the Afghán hosts, and abandoning his ancient home, established a new kingdom in Maiwar,† which survives to the present day.

After the fall of Kanouj the irresistible tide of Muhammadan invasion swept through the Punjáb, and the valleys of the Ganges and Jumna, carrying everything before it. All the Rájput settlers in this vast tract became subjects of the Afghán kings, and numbers were forcibly converted to the religion of their conquerors. It was only in Rájputána, Bundelkhund, and the Jummoo and Kangra Hills, that they preserved their

Subjection of the Rájputs throughout the Punjáb plains and the valleys of the Ganges and Jumna religion and independence. There each prince ruled over his kinsfolk and vassals, all acknowledging the Rána of Chitór or Meywar as their suzerain or over-lord.

During this period nearly the whole of India was subjected to Islám. The early Muhammadan invaders inspired the Rájputs with peculiar horror. The fanatical marauders overwhelmed the luxurious cities of Lahore, Delhi, and Kanouj, shouting for God and the Prophet, but caring for nought save women and plunder. Then wail-cry spread terror far and wide. The Rájput nobles and their retainers rode forth to take the field, or manned the walls of their fortresses. The multitude flocked to the temples, whilst Bráhmans performed their sacrifices and incantations,

The cruelty of the Muhammadan invaders and implored the gods for succour. It was a war of iron and rapine against gold and beauty. The brown and hardy hosts of Central Asia scaled the walls, scimitar in hand, or burst open the gates in overwhelming numbers. The fair-complexioned Rájputs fought with chivalry and desperation, but they fought in vain. A rush of mailed warriors, a clash of swords and spears, piles of dead and dying round the gateway, and the city was left at the mercy of soldiers who knew not how to pity or to spare. In a few moments licentious ruffians were penetrating the recesses of *zanánas*, and

\* Narrain is about seven miles from Karnal.

† The Rathor State of Maiwar is also known as Jodhpore, from the name of its capital.

subjecting the inmates to insults from which humanity recoils. They filled the streets with blood, they threw down the temples, profaned the gods, and carried off young men and maidens to sell as slaves in the bazaars of Kábul and Ghazni."

About 1303, Ala-ud-din Khiljī gathered up all his strength for the destruction of the Rájput principalities. During his reign the two great Rájput fortresses of Ranthambor and Chitór fell into the hands of the

Capture of Chitor by Ala-ud-din Khilji, 1303 Musalmans. After a prolonged and heroic defence, the garrison of the latter preferred to die rather than surrender. The men rushed on the swords of the besiegers, whilst the Ráni and several thousand women performed the horrible rite of *johur*, by immolating themselves on the funeral pyre, in order to escape capture and pollution by their ruthless foes.

In 1321, a successful revolt introduced the Tughlak dynasty, which lasted until 1398, when it was swept away by the Mughals under Timur or Tamerlane, who marched through India committing frightful atrocities. The Sayyads and Lodis succeeded the Tughlaks, and in 1526

The Mughals under Babar conquer India, 1526 Bábar invaded India, and after crushing the forces of the Delhi king at Pánapat, founded the Mughal Empire, which lasted, at any rate in name, until 1857.

While the power of the Lodi kings was on the wane, that of the Rájput princes was increasing and had to a great extent become consolidated under Sanga Rána, the celebrated Rája of Chitór. So long as the Mughals were the foes of the Lodi kings, the Rájputs regarded them as friends, but when Bábar assumed the imperial title, Rána Sanga summoned to his aid all the bravest warriors of the Rájput clans, and excit-

Bábar crushes the Rajput coalition at Futtehpur-Sikri ing their patriotism by stirring appeals, and references to the chivalrous deeds of their forefathers, obtained their immediate and enthusiastic support. All were convinced that once overthrown, the Muhammadan power would rise no more, and the Hindu faith would be restored. In 1526 the Rájput coalition, consisting of the Rájas of Chitór, Malwa, Meywar and Ajmère, met Bábar and his Mughals at Futtehpur-Sikri. The Rájputs fought with a valour and desperation that astonished even Bábar himself, but they sustained a crushing defeat and fled.

From 1530, the year of Bábar's death, to 1555, when the throne of Hindustán was reconquered by his son Humáyun, the Rájputs were perpetually at strife with Shér Shah and the Afghán settlers in Bengal. In 1556 Humáyun died, and was succeeded by the famous Akbar, the wisest and most capable of the Mughal Emperors. The latter early realised that

\* History of India,—*Talboys Wheeler*

† *Khilji* is said to be the Turki word for a 'swordsmán'. These *Khiljis* or *Ghilzais* as they are now called, form one of the largest tribes of Afghanistan.



for his dynasty to keep its hold on India, it must depend largely on the loyalty of Hindus, whose confidence he sought, and won, by a broadminded policy of conciliation and religious toleranee. He was the first of the Muhammadan rulers of India who strove to bring the whole of the continent under the sway of one sceptre, by enlisting the sympathies of the various races included in his dominions. After a series of brilliant campaigns, Kábul, Kandahar, and the whole of India as far south as the Dekhan, was reduced to his authority. He then turned his attention to Rájputána

It was part of Akbar's policy to win over the Rájput princes by confirming them in their possessions, which he allowed them to enjoy on condition of their becoming his feudatories. He

Akbar's marriages to Rájput princesses further cemented his friendship with their chiefs by marrying the daughters of the Rájas of Jodhpore, Bikaner, and Jeypore. Only one of the Rájput princes proudly declined a matrimonial alliance with the Emperor—the haughty Uday Singh, Rána of Meywar, who, as the descendant of the Sun, regarded such a connection as a disgrace. Uday Singh's principal fortress was Chitór, which had indeed succumbed to Ala-ud-din Khilji in 1303, but had since been repaired, and was again regarded as impregnable.

“The great stronghold of Chitór was garrisoned by 7,000 picked Rájputs, while Uday Singh, with a force of equal strength, retired to the hills to await the issue of events. Akbar himself sat down before the fortress but though he pressed the siege vigorously, the Rájputs defended themselves with equal constancy and courage. Never had Akbar met such warriors. As their pertinacity increased, so likewise did his pride and resolution. At length the breach was reported practicable, and orders

were given for the assault. The operation was to be personally directed by the Emperor, from a lofty platform, which had been specially erected for the purpose. As Akbar sat there, matchlock in hand, he observed the gallant Rájputs assembling in the breach, awaiting the onslaught of the Mughals. By the light of torches, he easily recognised the Rájput general, and believing him to be within range, fired, and killed him on the spot. This fortunate shot, discharged when the parties were approaching one another, so discouraged the Rájputs, that at the critical moment they made but a sorry defence.” They rallied indeed subsequently, but it was too late. When the day dawned, Chitór was in possession of Akbar. The brave garrison after immolating their women and children, retired to their temples, where, rejecting all offers of quarter, they perished to a man.

The marriage of Akbar to the daughters of Rájput princes secured the devotion of their families to his throne. Chief among his adherents

were Bhagwán Dás, the Rája of Jeypore, and his famous nephew Mán Singh, one of the most brilliant warriors of his day. During the reign of Akbar and his immediate successors, the Rájput soldiery, from bitter

Akbar's success in winning enemies, became the thews and sinews of the over the Rájput soldiery Mughal armies; and under their own leaders, carried the banners of the Emperors from Kashmir to the Dekhan, and from Kábul to Assam. They even fought their own brethren in the imperial cause. In 1576, Mán Singh of Jeypore attacked and defeated Paitap Singh, Rána of Meywar, who, like his obstinate father, - Udaí Singh, defied the authority of Akbar, from his fastnesses in the Aravulli Hills. As a reward, the Emperor bestowed the government of the Punjáb upon Mán Singh, and married his own son Selim to a lady of the Rájput's family. Marriage indeed, was one of the most effectual means employed by Akbar, to weld together his disunited empire. The Rájput princes felt that their relationship to the heir of the throne, and often to the throne itself, assured their position, and when they came to consider Akbar's toleration, his justice, generosity, and the order and good

Akbar founds a new religion. government he established, they must have recognised in him something more than an ordinary human being something approaching to an incarnation of a deity - a fancy which he fostered by representing himself as the attribute of their favourite god, the divine Sun, which was the object of his daily worship

In 1579, Akbar's brother, the Governor of Kábul, revolted and invaded the Punjáb. His forces were opposed by those of Rája Todar Mal and Mán Singh of Jeypore. These generals manœuvred with great skill. Cautiously supporting their line of advance by a chain of fortified posts,

Rájput troops reconquer they defeated the hill tribes near Jamrud, Kabul for Akbar in 1580 forced the Khaibar Pass, and entered Kábul, of which Mán Singh was immediately appointed governor. It is interesting to note that no objection seems to have been made by the Rájputs to cross the Indus or to serve in Afghánistán. Later on, Mán Singh was transferred to the government of Bengal, from which he conquered Orissa.

In 1644, the Emperor Shah Jahán despatched a large army for the conquest of Balkh, under Alí Mardán and Rája Jagat Singh, who brought with him 14,000 Rájputs of his own clan. Despite the severe climate and stupendous mountain passes they traversed, these brave Indian warriors achieved splendid successes. The difficulty, however, was not so much

Shah Jahán employs his Rájput feudatories in the conquest of Balkh, 1644 how to take, as how to keep this distant region, separated from the rest of the empire by the snowy ranges of the Hindu Kúsh, inaccessible in winter, and exposed at all times to the attacks of the hardy hill tribes. When Aurangzéb, a son of Shah Jahán, reached Balkh, of which

he had been appointed governor, he soon perceived the true character of the country and its defenders, and, like a wise general, counselled a retreat from a position which was obviously untenable. He made terms with the Usbeg chiefs and began his homeward march. The retreat over the mountains was attended with disaster. The hillmen hovered about the flanks of the retreating Rájput<sup>s</sup>, cut off detached parties, and harassed the column at every step. The baggage fell over precipices, and the Hindu Kúsh was deep in snow. The army reached Kábul with a loss of 5,000 men, to say nothing of the horses, camels, and elephants, killed by cold and exposure.\*

In the struggle between the sons of Shah Jahán for their father's throne, the Rájput<sup>s</sup> espoused the cause of Dára, the Emperor's eldest son. The latter despatched the Rája Jai Singh against his brother Shuja, Governor of Bengal, and the Máharája Jaswant Singh of Maiwar against his youngest brother Múrad Baksh, Viceroy of Guzerát. Meanwhile, Aurangzéb, the hero of the expedition to Balkh, affecting the manners of a Muhammadan *fakír*, played a strictly subordinate part, and sympathised discreetly with his brother Múrad Baksh, whose forces he eventually joined. Dára's troops under Jaswant Singh met them on the banks of the Nerbudda. Dára's Mughals fled like traitors at the commencement of the battle, leaving the Rájput<sup>s</sup> to fight it out alone. They struggled desperately against fearful odds until only 600 of the 8,000 remained. "The wounded remnant sadly returned with their Rája to his desert fastness in Maiwar. There he was received with bitter scorn. His high-mettled wife shut the castle gates in his face, saying that a man so dishonoured should not enter her walls. I disown him as my husband, these eyes can never again behold him. If he could not vanquish, he should have died." This was the true Rájput spirit, and the fact that, the princess eventually became reconciled to her husband only proves that though a daughter of the proud house of Chitór, she was after all, but a woman.

The news of Jaswant Singh's defeat filled Dára with rage. He resolved to wipe out the disgrace by a victory the glory of which should be entirely his own. Hastily assembling a force of 100,000 horse, 20,000 foot, and 80 guns, he marched rapidly to the Chambal, and met the army of his brothers at Sámúgarh. The month was June, and the soldiers on both sides were fainting from the heat and the weight of their heavy armour. Both armies were marshalled in line of battle. The artillery was placed in front, the guns linked together by chains, so that the cavalry might not charge through the intervals. Immediately behind them was

\* Aurangzeb — Lane Pool

a line of camel guns, worked on swivels from the animal's backs, and fired by the riders. Then came the infantry armed with matchlocks. The mass of the army was composed of cavalry the Mughals being armed with scimitars, bows, and arrows, and the Rájputés with a pike or short lance. The battle began with an artillery duel and the discharge of rockets and grenades, to stampede the elephants and horses, then the infantry came into action, while flights of arrows flew over their heads from the mounted archers in rear. Victory at first inclined towards Dára. The legs of Mu'ad Baksh's elephant were tied with chains, and Rája Rám Singh, who surrounded him with his Rájputés, hurled a spear at the prince, and tried

The Rájputés at the battle of Samugarh to cut the girths of his howdah. The Mughal wounded as he was, shot the Rájput dead.

"The fallen Rájputés in yellow garb, and stained with their war-paint of orange turmeric, were heaped about the elephants' feet, and made the ground yellow as a field of saffron. In another part of the field the *Ráthor* Rája Rup Singh sprang from his horse, and having washed his hands of life, cut his way through the Mughals, and throwing himself beneath the elephant, strove to cut the girths of Aurangzéb's howdah, but was killed in his heroic attempt. The Rájputés had been slain in heaps and many of their chiefs were dead, but the advantage was still on the side of Dára's forces, for Mu'ad Baksh and Aurangzéb were perilously hemmed in by crowds of raging Rájputés, maddened with *bhang*, and furious at the death of their leaders."\* It needed hardly anything to turn the balance of fortune either way. At this crisis Dára committed a fatal mistake. Alarmed by a rocket which struck his howdah, he dismounted from his elephant, which up to then had been regarded as the standard of victory. It was as though the sun had vanished at midday. A blind panic seized his army, and every man fled for his life. In a brief moment the tide had turned. For a terrible quarter of an hour Aurangzéb had steadily maintained his seat on his sorely harassed elephant, and the reward of his valour was the imperial throne, 'Nothing succeeds his success.' The victory of Sámugarh was the signal for all the world to come and tender their homage to Aurangzéb. The Rájputés were quick to make their peace with the conqueror. Rája Jai Singh gave in his adhesion at once, and the Máharája Jaswant Singh presently followed his example, and tendered his fealty to the rising power. The great battle of Sámugarh has been described in detail, as it gives a vivid picture of the bearing of the Rájputés in action, at the time when their martial qualities appear to have reached their zenith.

Aurangzéb was a stern puritan. Nothing weighed for an instant in his mind against his fealty to the principles of Islám. For religion's sake he persecuted the Hindus and destroyed their temples, from religious

\* Aurangzeb — *Lanc-Pool*

motives he waged unending wars in the Dekhan, not so much to enlarge his empire as to bring the lands of heretical Shíahs\* within the dominion of orthodox Islám. Up to 1668 there were no religious persecutions and no religious disabilities; but on the death of Rájá Jai Singh of Jeypore, and Rájá Jaswant Singh of Marwar, the most powerful of the friendly Rájput princes, the Emperor found himself free to carry out that repressive policy towards Hindus, which had long been his most cherished desire.

In 1677 Aurangzéb revived the *jaziah* or poll-tax on Hindus, and gave mortal offence to every prince in Rájputána by his injudicious attempt to kidnap the sons of Rájá Jaswant Singh on their return from Kábul, of which their father had been the governor. Aurangzéb's intention was

Aurangzéb revives the poll tax no doubt to convert the young princes to on Hindus and attempts to Islám, but his projects were frustrated by kidnap the young princes of Marwar the loyalty and pride of the Rájputs, which

forbade such ignominy to their hereditary chiefs. They repudiated the poll-tax, concealed the princes, and broke into open rebellion. The Emperor marched at once upon Rájputána and found the leading states Oodeypore (Meywar) and Jodhpore (Marwar) united against him, and only Rájá Ram Singh of Jeypore (Ambai) loyal to the empire.

The Rájputs kept 25,000 horse in the field, mostly *Ráthors* of Jodhpore, and although frequently driven into the mountains, were never really subdued. At one time they seemed to be on the point of victory. The Emperor's three sons were ravaging the Rájput country with the bulk of his forces, while he himself remained at

The Rájput rebellion Ajmere with hardly a thousand men. While there he learnt that his younger son Akbar had joined hands with the Rájputs, had proclaimed himself Emperor, and was marching to capture his father at the head of a considerable army. Aurangzéb's presence of mind did not desert him in this crisis. He wrote a letter congratulating the rebel prince upon his success in *deceiving the Rájputs and luring them to their destruction*, and contrived that this compromising epistle should be intercepted by one of the rebellious Rájás. The effect of this plot surpassed his brightest hopes. The Rájputs melted away, and the repentant Mughals flocked back to the imperial standards.

The Rájput insurrection, though checked, was still very far from being suppressed. The insults which had been offered to their chiefs and to their religion, and the ruthless severity of Aurangzeb's campaigns in their

\* Muhammadans are divided into several sects, the two chiefs being the *Sunnis* and *Shíahs*. Of these, the *Sunnis* may be looked on as representing the orthodox faith, and recognise Abu Bakr as Muhammad's successor in preference to Ali, who married Fatima the Prophet's daughter. The *Shíahs* are followers of Ali, and declare that the essence of the Mussalman religion is a knowledge of the true *Imám* or leader, a point which the *Sunnis* consider unimportant.

country, left a sore which nothing but time could heal. A race which had been the right hand of the Mughals was now hopelessly alienated, and never again served the throne without distrust. The war went on. The cities were in the hands of the Mughals, who ravaged the rich lands of Meywar, but the mountain defiles were thronged with implacable Rájputs, who never lost an opportunity of dealing a blow at the invaders. At last, weary of the struggle, an honourable peace was concluded. The hated *jaziah* was not so much as named in the treaty, and Jaswant Singh's son, the young Rája of Jodhpore, was installed with honour in his father's principalities.

Even these concessions did not appease the indignant Rájputs, and all Rájputána, until the end of the reign, was in a state of perpetual revolt. But for his poll-tax, and his interference with their inborn sense

of honour, Aurangzéb might have employed the Rájputs in the conquest of the Dekhan, as his father and grand-father had employed them in Afghánistan and Central Asia. As it was, he alienated them for ever. No Rájput would stir a finger to help the Mughal. The Dekhan had to be subdued without their aid, and in the religious persecutions which had caused their revolt, two new nations sprang into existence—the Mahrattas and the Sikhs, both of which were soon after destined to subdue their Muhammadan oppressors.

The break up of the Mughal Empire began in 1707, shortly after the death of Aurangzéb. Provincial governors and feudatory states asserted their independence, and in the general dismemberment of their dominions, the Delhi Emperors became mere puppets in the hands of a Mahratta confederacy. By 1772, the Mahrattas had occupied Delhi, and subdued the greater part of Northern India, including some portions of the Punjáb.

While the crumbling authority of the Emperors was being directed with barbarous cruelty against the Sikhs, the princes of Rájputána were shaking off the Mughal yoke. By 1715 they were practically free, and had commenced to ravage the territories of their old oppressors, raiding to the very gates of Delhi.

The Rájputs shake off the Mughal yoke, 1715

Throughout the early part of the eighteenth century Rájputána was desolated by civil wars. Taking advantage of these disputes, the Mahrattas established themselves at Ajmere, from which they levied tribute

The Mahrattas establish themselves in Rájputána

from all the Rájput States and fostered disputes which furnished them with a pretext to scour the country for plunder. The lands were left uncultivated, trade languished, and through the weakening of the authority of their

princes, the Rájput nobles became insolent and unruly. To counteract the turbulence of their vassals, the Rájas began to entertain corps of

The princes of Rajputana raise foreign mercenaries consisting of Arabs, corps of mercenaries as a check against the turbulence of their nobles. Sindis, Rohillas, and Hindustánis, who at a later period degenerated into Pindáris, or bands of independent marauders. "These hired companies were entirely composed of infantry, and were partially drilled and disciplined. They received their orders direct from the Rája or his officers of State, by whom they were entrusted with the performance of all important duties. They soon formed a complete barrier between the princes and their subjects, and became objects of jealousy and strife."

Meanwhile the growing power of the Játs and Mahrattas compelled the Rajput chieftains to form a league against them, for the preservation of their political existence. In 1787 the Rájas of Marwar and Jeypore united

The Rájputs defeat the Mahrattas at Tonga in 1787. Tonga, where a decisive action took place. Despising discipline, the Rájput horsemen charged through the battalions of De Boigne,\* sabred his artillerymen, and forced Scindia to seek refuge in flight. The Mahrattas, however, were not long in repairing this loss. In 1791 De Boigne collected a powerful force and a numerous artillery,

De Boigne defeats the Rájputs at Pattan and Marta, 1791. and met the Rájputs at Pattan and Marta, on the northern border of Jeypore. In these sanguinary actions Rájput courage was heroically but fruitlessly displayed against European tactics and discipline, they were utterly defeated, and compelled to restore Ajmere to the Mahrattas, besides paying them an indemnity of 60 lakhs.

From 1795 to 1805 the Mahrattas were at war with the British, by whom they were crushingly defeated, but from 1805 to 1815, while the latter were engaged in a struggle with Napoleon, Rájputána was abandoned to the Mahrattas, and independent bands of foreign mercenaries, whose leaders founded principalities† and assumed the titles of Rája and Nawáb. Hosts of these marauders under the name of Pindáris settled in

Rájputana is overrun by bands of Pindaris until their dispersion in 1817. Málwa, whence they plundered the whole of Rájputána and the adjoining British districts.

In 1817, two British armies entered Málwa for the purpose of exterminating these freebooters. Many of them were slain, some perished in the jungles, while others surrendered and settled

\* The Comte de Boigne was a Savoyard and had served in the French, Russian, and Indian Armies. He was an able administrator, and raised an efficient and well-equipped army for his patron Scindia, which was composed of Afghans, Rohillas, Hindustánis, and Mahrattas, commanded and drilled by Europeans.—*Annals of Rajasthan—Tod*

† The principal Pindari leader was Amir Khan who at one time maintained 52 battalions of infantry, 150 guns, and a large force of Pathan cavalry. He afterwards came to terms with the British Government, which allowed him to retain the small principality of Tonk in Rájputana with the title of Nawab, on his disbanding his troops, and giving up his artillery.

down as peaceful cultivators In 1818 the Mahiatta power was finally

The Rajput princes acknowledged the British supremacy crushed, and peace was restored to India The Rájputés were delivered from their oppressors, and then princes became feudatories of the British whom they have served ever since with the same loyalty and good faith as characterised their relations with Akbar and Shah Jahán The organization of Imperial Service Troops has now enabled the princes of Rájputána to render to the suzerain power that military service which won such renown for their ancestors, and is so thoroughly in accord with the martial traditions of their race

Such, briefly, is the history of the Rájput race If much has been said regarding Rájputána, and but little regarding the Punjáb and Hindustán, it must be remembered that it was only in Rájputána and the Kangra Hills that the Rájputés preserved their nationality and freedom.

Upper India, and more especially the Punjáb, has from time immemorial borne the first shock of each wave of invasion from the north There the fanatical hordes of Patháns and Mughals generally succeeded in forcing their religion on the Hindu princes and warriors whose territories they conquered For this reason the Reason for the preponderance of Mussalmán Rajputs in the Punjáb Rájputés of the Punjáb nearly all accepted Islám, and those who preserved the faith of their fathers were either the inhabitants of remote districts, like the Jum-moo and Kangra Hills, where natural obstacles separated them from the tracks of invaders, or of the southern and eastern portions of the province, where they were more or less protected by the powerful principalities of Rájputána.

In Hindustán, after the capture of Kanouj and Benares by Muhammad Ghori in 1194, the centre of Rájput influence was shifted from the banks of the Ganges to the borders of the Bikaner desert The remnants of the principal clans sought refuge in Rájputána and the Doáb A few humbled and dispirited, retained their former possessions by abject submission to their conquerors Others, scorn- Influence of the Muhammadan conquest on the Rájputés of Hindustán ing to remain as servants where they had formerly been rulers, fled across the Ganges into

Oudh, which was then an unknown country, covered with impenetrable forests and jungles In course of time these scattered colonies developed into separate clans, and many strengthened their position by absorbing the aboriginal races which they had subdued The history of these Rájput colonies is dimly preserved in their tribal legends, which form a vague record of fights with aborigines, struggles among themselves, and occasional revolts against the Muhammadan Governors In the 16th and 17th centuries the number of these clans was increased by the immigration of



adventurers from Rájputána, upon whom the Delhi Emperors had bestowed grants of land, in recognition of their military services. In course of time, though hating the Muhammadans as aliens in race and religion, the Rájput chiefs accepted the fact that employment under the Emperors was the source of all honours and rewards, and as a natural consequence we find that from about the 17th century bands of Purbiah\* Rájputs were largely employed as mercenaries in most of the Mughal armies. The nature of their service, however, was essentially different from that of

Difference between the military service rendered to the Mughals by the Rajputs of Rájputána and the Rajputs of Hindustán

their brethren of Rájputána. The latter served the Mughals more as allies than as feudatories, each Rája leading his own contingent, over which he exercised supreme and

unquestioned authority. The position of the Purbiah Rájputs was one of greater dependence. The tribal organization was no doubt preserved, but the clans, besides being smaller and of minor political importance, were generally employed by one of the *Mansabdars*, or great Muhammadan nobles, their service being to them rather than to the Mughal Emperors. Intrigues at the Delhi Court caused constant changes in the *personnel* of provincial governments, and the Purbiah Rájputs, unbound by any considerations but their own interests, naturally shifted their allegiance from one employer to another, each tribal chief acting according to his own inclination and judgment. The Rájputs of Hindustán were thus accustomed to mercenary service long before the arrival of European settlers in India, and when the anarchy which ensued on the breaking up of the Mughal Empire compelled the latter to raise troops for the protection of their ports and factories, they were among the first to seek employment in their armies. At first these levies were unorganized, each man providing his own weapons and equipment. The idea of giving them discipline originated with the French, but other nations and the Native Princes were not slow to follow their example, and by the middle of the 18th century the Madras and Bombay settlements possessed a considerable force of well-trained *topasses*† and *sepoys*‡ armed, drilled, and equipped like Europeans.

After the re-capture of Calcutta in 1757 from Suraj-ud-Dowla, it was decided to form a similar force in Bengal, and early in that year Clive

Raising of native troops in Bengal raised the 1st Regiment of Bengal Native Infantry, long known as the *Lál Paltun*,§ because it was the first native corps to be dressed in red.

\* The Rajputs of Rájputána are sometimes called Desi Rájputs to distinguish them from the eastern or Purbiah Rajputs who, among themselves, are more often called Chhatris or Thakurs. In Rajputana a *Thákur* is a Rájput landholder or petty chieftain.

† *Topasses* were Portuguese half-castes and native Christians, enlisted by the East India Company, and so called because they wore *tops* or hats.

‡ *Sepoy* is a corruption of the Hindustani word *sipahi*, 'a soldier'. In the French Army native soldiers are still called *spahis*, a term which is clearly of Indian origin.

§ The word *paltun* is a corruption of the French *peloton* 'a squad'.

Nearly all the warlike races of Northern India were represented in the new battalions, for owing to the Muhammadan conquest of Bengal the

lower provinces were overrun by bands of military adventurers from Oudh, the Punjáb, and even from beyond the Indus. It was from men of this stamp that Clive selected his first recruits, and in the corps raised at this time near Calcutta were to be found Patháns, Rohillas, Játs, Rájpúts, and Bráhmans. The majority of the men, however, were Musalmans, but as most of our early campaigns were directed against Muhammadan princes, it was considered expedient to gradually replace them by Hindus. It thus came about that the ranks of the Bengal regiments were filled almost entirely by Rájpúts and Bráhmans from Behar, Oudh, and the Doáb, until our military service became practically the monopoly of these classes. The Rájpúts of these districts were for the most part mercenaries, willing to enter the service of any leader, in any cause, provided they were fairly treated and regularly paid. For this reason, service under the British colours was peculiarly attractive. The East India Company gave high

pay and liberal pensions, their forces were almost invariably victorious, and though European discipline was stricter than that to which they had been previously accustomed, the Rájpúts were quick to recognize its value in the field, and the immense advantage which it conferred on the British armies over the unorganized rabbles of the native princes. Other reasons tended to encourage the enlistment of high caste Hindus. They were docile and quick to learn their drill, while their natural cleanliness, fine physique, and soldierly bearing, made them more popular with the majority of their officers than the truculent Muhammadans to whom pipeclay and discipline were abhorrent.

Rájpúts have served in our ranks from Plassey to the present day. They have taken part in almost every campaign undertaken by the Indian armies. Under Forde they defeated the French at Condore. Under Monro at Buxar they routed the forces of the Nawáb of Oudh. Under Lake they took part in the brilliant series of victories which destroyed the power of Mahrattas. The 2nd Battalion of the 15th Native Infantry,\* the oldest of our Rájpút regiments, took part in every action of this campaign, and carries, to this day, an honorary standard bearing the words 'Lake and Victory' granted for distinguished service. An interesting anecdote may here be given to illustrate the *esprit de corps* and devotion of the Rájpút soldier. "At the first siege of Bhurtpur in 1805, this regiment behaved with conspicuous gallantry. Their colours had been planted on one of the bastions, and before the regiment was recalled, had been completely middled with shot. On the occasion of new ones

The *esprit de corps* of these classes

\* Now the 2nd (Queen's Own) Bengal Light Infantry

being presented, an order was given to burn the old ones, before the order could be accomplished, however, the sepoys tore the fragments into ribands. The circumstance was thought little of at the time, and was soon forgotten, but at the 2nd siege of Bhutpur in 1824, the regiment was again employed, and for a second time after an interval of 20 years, ascended 'its imminent and deadly breach'. Just as the hour of danger arrived, a shield of the old colours, which had been carefully preserved as a sacred relic, was produced and tied round the new ones, and a solemn vow uttered by each sepoy that he would do his utmost to earn, when fighting round the new colours, as high a reputation as his predecessors, who had fallen in defending the old ones."\*

The troops selected for the conquest of Java in 1814 included a division of Bengal troops. "It was composed of volunteers from every regiment

and was a remarkably fine body of men. Their readiness for foreign service Bengal sepoys are mostly Rájput, who next to Bráhmans, are of the highest caste of Hindus. To those therefore who are unacquainted with their religious prejudices, and the consequent hardships and privations they endure on boardship, it is surprising to see them come forward to make such sacrifices when not bound to do so by the conditions of their enlistment †. There cannot be a stronger proof of their attachment to the service."

Rájput took part in the Nepal campaign and in the victories and disasters of the first Afghán War, including the defence and relief of Jalálabad. Referring to their behaviour in the battle which took place in 1841, outside the ramparts of Kandahar, General Nott wrote as follows:

"Our troops carried the enemy's positions in gallant style. It was the finest thing I ever saw. These 8,000 Afgháns could not stand our 1,200 men for an hour, and yet the cry of all the Press is that our sepoys cannot cope with Patháns. I would at any time lead 1,000 Bengal sepoys against 5,000 Afgháns."

In the Sikh Wars, Rájput helped us to win the Punjáb. The bearing of the 33rd, 47th, and 59th Native Infantry‡ in the battle of Sobraon is thus described: "Moving at a firm, steady pace, these regiments never fired a shot till they had passed the barriers opposed to them, they advanced rapidly to the attack of the enemies' batteries, entered the fortified position after a severe struggle, and sweeping through the interior of the camp, drove the Sikhs in confusion before them"§. After the battle of Chil-

\* Asiatic Register, 1839

† Native troops were not enlisted for general service until 1856

‡ Now the 4th, 7th and 8th Rájput

§ Historical Records of the Bengal Army — Cardew

hanwalla, on the 13th January 1849, the 70th Native Infantry\* was complimented by Lord Gough for its valour in recapturing the colours of the 56th Native Infantry which had fallen into the hands of the enemy. At Gujrat the regiment captured 3 Sikh standards, and again greatly distinguished itself.

In 1857 the great bulk of the Bengal Army, forgetful of the glorious traditions of a century of splendid service, forsook their allegiance, and broke into open revolt. It would here be out of place to discuss the

political and other circumstances which led to the Mutiny, but mention must be made of the heroic devotion of the faithful few "who remained true to their colours at a time when the overthrow of the British dominion in India appeared to be almost inevitable."

The native troops of the gallant garrison which defended the Residency at Lucknow was composed of some Sikhs and the loyal remnants of the 13th, 48th, and 71st Native Infantry, whose conduct is thus referred to by Sir William Inglis: "It is difficult to praise too highly the fidelity and gallantry of these men. They were exposed to a most galling fire of round shot and musketry which materially decreased their numbers. They

were so near the enemy that conversation could be carried on between them, and every effort, persuasion, promise, and threat, was alternately resorted to, in vain, to seduce them from their allegiance. They vied with their European comrades in the work of the trenches, in the ardour of their courage, and in their resolution to defend to the last the spot of ground assigned to them."† If further proofs were wanted of their staunch and loyal conduct, it may be mentioned that "the casualties among the native soldiers of the Lucknow garrison amounted to more than their whole strength, owing to the number that were wounded more than once."‡ On the raising of the siege, the gallant survivors of this faithful band were formed into a corps called the Regiment of Lucknow,§ in which Hindustanis of all castes were represented, the Rájputís, however, preponderating.

During the Mutiny, the 70th Native Infantry|| stationed at Barrackpur, volunteered for service against the revolted regiments. They received the thanks of the Governor-General for their loyalty, but were not sent at once against the enemy. The Calcutta Press of the time having hinted that the regiment had not volunteered in good faith, the men begged

to be sent to China, and their offer was shortly afterwards accepted. Two other Bengal

\* Now the 11th Bengal Infantry

† History of the Indian Mutiny—*Kaye and Malleson*

‡ Lucknow and Oudh in the Mutiny—*McLeod Innes*

§ Now the 16th Bengal Infantry

|| Now the 11th Rájputís.

battalions, the 47th\* and the 65th,\* having followed the example of the 70th, the three corps were formed into an Indian Brigade and were employed at Hongkong, Canton, and other places, where they gained a high reputation for steadiness and exemplary conduct.

In the Afghán War of 1878-80, the Hindustáni regiments were mostly employed on the lines of communication. Among them the 11th Bengal Infantry specially distinguished itself by the successful defence of Ali

The 2nd Afghan War      Khel against a large force of Musazai tribesmen. The soldier-like bearing of the regiment during this action, and the steadiness of all ranks under fire, was favourably noticed in despatches †

The Rájputs who took part in the Egyptian Campaign of 1882, including the battle of Tel-el-Kebir, were mostly in the ranks of the 7th Bengal Infantry. "The regiment formed part of the Indian Contingent which advanced at dawn on the 13th September 1882, along the southern bank of the freshwater canal, and carried the enemy's batteries on that flank at the point of the bayonet. After the action the regiment was ordered to Zagazig, which was reached after a most arduous march. The battalion had been under arms for 17 hours and had covered 27 miles, besides taking part in a general action" †

The last important campaign in which Rájputs had an opportunity of showing their mettle, was the Burmese War of 1885. At Minhla while the 2nd Bengal Infantry turned the enemy's right flank, the 11th Bengal Infantry gallantly broke through a thorny screen, tore over the entrenchments and breastwork of carts and bamboos which concealed the enemy, and dislodged them from the village of Yima. The column then advanced against the Minhla fort, which was carried with the greatest gallantry. The thanks of Major-General Prendergast, c b , v c , were communicated to both regiments in the following words: "Convey to the officers and men of the 2nd and 11th Bengal Infantry my great satisfaction at their gallant conduct in the action fought to-day. The brilliant leading of the officers and the dashing onslaught of the men prevailed against the undisciplined bravery of the Burmans, who broke and fled, leaving six guns as trophies to the victors. The 11th Bengal Infantry bore the brunt of the contest" †

Under the present organization of the Hindustáni infantry into class regiments, a great impetus has been given to *esprit de race*. To each regiment is now entrusted the military reputation of the class which it

\* Now the 7th Rájputs and 10th Játs

† Historical Records of the Bengal Army—Cardew

represents, and in this we have a moral factor which cannot fail to be a powerful incentive to efficiency To no class  
 General observations are these observations more applicable than  
 the Rájpúts Soldiers by tradition, and taught by their religion to regard  
 the profession of arms as their legitimate occupation, they form a military  
 caste which should hold its own, and bear favourable comparison with the  
 most warlike of the races now serving under our colours



## CHAPTER II.

### CLASSIFICATION AND GEOGRAPHICAL DISTRIBUTION.

As has already been noticed in Chapter I, the Kshatriyas or Rájputés were primarily divided into two great nations the *Surya* or Solar race of Ajudhya, and the *Yádu* or Lunar race of Delhi and Hastinapur. The mythical ancestor of the former was Ráma, and from his two eldest sons, Láva and Kúsh, are descended the reigning families of Meywar, Jeypore,

Maiwar, and Bikaner. The founder of the *Yádu* race was Krishna, and from him are sprung the rulers of Jeysalmere and many of the petty principalities of Kutch and Kattiawar. The four *Agniculas*\* or fire tribes which were absorbed into the Kshatriya order about the 8th century, are generally considered to have been "Scythian invaders who sided with the Biáhmans in their struggles against the Bactrians and Buddhists, and whose valiant merits, timely aid, and subsequent conformity to Hinduism, secured their recognition as Rájputés, and got them enrolled as 'fire-born,' in contradistinction to those who claimed the sun and moon as their ancestors"†

The triple division of Solar, Lunar, and Agnicular Rájputés was subsequently changed by secessions and subdivisions, into numerous clans and septs, of which thirty-six were called "royal," and singled out for special distinction on account of their power and numbers. Of these many no longer exist, and in the following list their names are shown in italics, in order to distinguish them from those whose representatives are still to be found.

#### *The thirty-six Royal Races*

Surya or So'ar race	Chalúk or So'anki	Gohil	Séngarh
Sóm or Lunar race	Parihára	Jaitwar or Kamari	Sakarwar
Gáhlot or Grahlot	Chawura	Silar	Bis
Yádu, Indu, Jádu or Jádou	Tak or Takshak	<i>Saruaya</i>	<i>Dahra</i>
Tuár or Tónwar	Jit, Gét, or Ját	<i>Dahi</i>	Johya
Ráthor	<i>Hán or Hún</i>	Gaur	Mohil
Kachwáha	Katti	Dor or Doda	Nikumpa
Pramára or Pónwar	Bala	Gaharwál	<i>Rájpáhi</i>
Chauhán	Jhalla	Bargújar	<i>Dahma</i>

\* Derived from *agni* 'fire' and *kula* 'a race'

† Cyclopædia of India —Balfour



The Rájputís of Oudh and the North-West Provinces are of undoubted purity of descent are recognized as belonging to the great Kshatriya brotherhood, and frequently intermarry with the ancient houses,"\* on the other hand certain clans of Oudh and the North-West Provinces which are probably connected with aboriginal races are looked down on by the blue-blooded Rájputís of Rájasthán, who regard them as spurious, and thus practically disown them

The Rájputs of Oudh and the eastern portion of the North-West Provinces may be divided into three classes

- Origin of the Eastern or Hindustani Rajpúts.
- (1) Clans such as the *Biséen*, *Gaharwár*, and *Chandél* whose settlements date from the prehistoric period, when a Solar dynasty ruled over Ajudhya.
  - (2) Those descended from clans which after their defeat by the Musalmans under the Ghorns in Upper India, fled into the *terra incognita* across the Ganges, where hidden by forests and jungles, they sought refuge from the vengeance of their conquerors. These settlements were all made from about 1200 to 1450, and are represented by the *Chauháns*, *Dilhíts*, *Rarkhuárs*, *Januárs* and *Gautams*.
  - (3) Those descended from bands of adventurers or single leaders – who as time went on entered the service of the Delhi Emperors and acquired tracts of country either by direct grants from their rulers, or by the sword. These colonies, which are comparatively recent, were mostly established from 1415 to 1700,

† Hindu Tribes and Castes — *Sherring*

and are represented by the *Séngars*, *Gáhlots*, *Gaurs*, and *Parihars*.\*

When the fall of Kanouj in 1194 shifted the centre of Rájput influence from the banks of the Ganges to Rájputána, the scattered Rájputs who remained, and the colonists who afterwards joined them, frequently contracted irregular alliances with the women of non-Aryan races in their midst. They thus lost the purity of their race, and only retained their status as Kshatriyas by the connivance and good-will of the Bráhmans, who thereby obtained an influence and a hold on them, which survives to the present day.

The attraction of numerous aboriginal chiefs into the fold of Hinduism by the subtlety and adaptiveness of the Bráhmans, led to a further admixture of the Rájput races. "The Bráhmans found the natives illiterate and without faith, but fierce and proud. They saw that the barbarians

had vacant minds ready to receive their doctrines, but spirits not apt to stoop to degradation, and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of their creed, the lofty rank and honours of the Kshatriya, while to the rank and file of their followers suitable positions were allotted in the innumerable subdivisions of the Sudra."† Clans of this lineage can generally be traced by their names, which are often identical with those of hunting and pastoral races such as the *Baruár*, *Khangar*, *Gújari*, *Chamár-Gaur*, *Domuar*, *Nágbansi*, and *Baheliya*.

The ranks of the Kshatriyas were also recruited from another source. Bráhmans, like their Rájput neighbours, occasionally condescended to ally themselves with the women of low-caste tribes. In theory the progeny of such malalliances were outcasts, but in practice the Bráhman father, in utter defiance of Hindu usage, often bestowed upon his bastard offspring,

the rank of the second order of Hinduism. Thus from the illegitimate progeny of Bráhmans sprang several of the Rájput tribes of Oudh such as the *Kañhpuria*, *Bandhalgoti*, and *Chaupat Khamb*.

The two processes above described were repeated in Nepal in the 12th century, and are still going on, as in the case of the *Khasiyas* of the hills, and the Singrauli Rája of Muzapur, who within the present generation has developed from an aboriginal *Kharwár* into a *Bénbans* Rájput. Sleeman,‡ writing in 1842, states that "Pásis became Rájputs by giving their daughters to *Ponwárs* and other Rájput clans, when by robbery and

\* Ethnographical Handbook for the North-West Provinces and Oudh —Crooke

† Essays on the Languages, etc., of Nepal —Brian Hodgson

‡ "A Journey through the Kingdom of Oudh"

murder they had acquired wealth and landed property. These *Pásis*\* call themselves *Ráwats* and are considered to be *Rájpúts* since they have acquired landed possessions by the ruin of the old proprietors "

As has already been noticed, the term *Rájpút* is more a social than an ethnic one, and the *Rájpúts* are really descended from a number of tribes of various stock and origin, some Aryan, some Scythian, and some aboriginal, which on accepting the supremacy of the *Brahmans* were accorded

The constitution of the *Rájpút* race the second place in the hierarchy of Hindu rank They are moreover often derived from congeries of various races which, from being collected under the leadership of a *Chhatrá* warrior, were granted a tribal name, and in course of time borrowed the pedigree of their founder, as a convenient explanation of their lineage

Taking the *Rájpúts* as a whole, those of the west rank higher than those of the east. Then well known proverb "*Púrab ki bēti aur pashchim ka bēta,*" indicates the common custom among them of marrying their daughters to members of western clans ranking higher than themselves Thus the Oudh *Rájpúts* look down on the *Thákúrs* of Behar, and acknowledge the Mainpur *Chauháns*, *Bhadravans*, and *Ráthors* as their superiors, while these in their turn look up to their brethren in *Rájpútána* as ranking above them in the social scale

It will be seen from the two maps† at the end of this volume that the *Rájpút* recruiting ground extends from the Himalayas in the north to the *Vindhya* and *Nerbudda* in the south, and from *Guzerat*, *Bikaner* and the *Sutlej* on the west, to the *Sône* and *Behar* on the east This vast tract may be conveniently divided into two areas separated by the *Jumna* and the *Chambal* rivers

Area I is occupied by the *Dés* of Western *Rájpúts* and includes portions of the *Punjab*, the whole of *Rájpútána*, *Guzerat*, *Kattiawar* and *Kutch*‡

Area II is occupied by the *Punjab*, or Eastern *Rájpúts*, and includes the whole of *Hindustán*, i.e., the North-West Provinces *Oudh*, *Behar*, and the *Gwalior* and *Rewah* States

Many *Rájpút* tribes are found in both of these areas, but some are peculiar to one or the other In the following pages will be found a short

\* *Pasis* are a tribe of agriculturists, toddy makers, watchmen, and thieves They were at one time robbers by profession, and were formerly *Thugs* and poisoners as well Previous to the annexation of *Oudh* the great *Rájpút* landlords maintained large gangs of *Pasis* to fight the revenue authorities and plunder their neighbours They were all armed with bows and arrows, and gave considerable trouble in the Mutiny

† Not printed

‡ *Guzerat*, *Kattiawar* and *Kutch* are however not included in the coloured portion on the map (not printed) although belonging to this area, they furnish no recruits for the army.

account of each of the principal clans, which for convenience of reference have been described in alphabetical order. Map 1\* indicates the geographical distribution of the Western Rájpúts inhabiting Area I. Map 2\* that of the Eastern Rájpúts included in Area II. An index number is allotted to each clan by which its location may easily be traced.

As explained in Chapter IV, the establishment of messes among certain classes of Rájpúts, depends almost entirely upon the social relations of the septs to which they belong. Members of clans which habitually intermarry, will also, as a general rule, eat at the same *chauka* or cooking place, for this reason it has been considered advisable to include a table of marriages in the account given of each clan.

### AHIBAN

The name of this clan is derived from the Sanskrit *ahi* a snake. The clan claims to be the oldest in Oudh, and to be descended from two brothers of the *Chawura* clan called Gopí and Sopí, who came from Anhalwarra Pattan, on a pilgrimage to Gya, early in the first century.

Traditional origin

The *Chawuras* of Shauastia or Guzerat belonged neither to the Solar nor Lunar race, and it is consequently supposed that they must have been Scythians. They must have been established in India at a very remote period, for we find that the *Gáhlóts* intermarried with them while they were rulers of Balabhi. Their capital was at Deobander, near Somnath on the coast of Kattiawar. It is probable that the Oudh colony founded in the 1st century by Sopí and Gopí, was reinforced by refugees from Anhalwarra Pattan on the destruction of that city in 1298 by Alá-ud-din Khiljí. The two *Ahiban* brothers settled at Gopamau and Bhurwára in the Kheri district, and were powerful land-owners during the reigns of Humayun and Akbar. A branch of the family was converted to Islám towards the end of the 15th century, by a Muhammadan saint called Kála Pahár. *Ahibans* are noted for their willingness to deceive, and the ease with which they are deceived themselves. The cunning, treachery, and sluggishness of the clan is proverbial.

History

In the unsettled times which preceded the British dominion, they were famed for their ill-luck, which arose from the fact that they always hesitated about taking sides in civil wars till the contest was almost decided, and then invariably took the wrong one. At the battle of Buxar in 1764, the *Ahiban* Rája Mán Singh having delayed to join his sovereign till it was too late, presumed to oppose the march of the victorious English by his raw levies. At the first charge his men fled, the Rája tumbled off his horse, and was bayoneted by a British soldier. At the annexation of Oudh, Rája Lone Singh *Ahiban* was treat-

ed with marked generosity, which was repaid by the blackest ingratitude. He was tried after the Mutiny for selling the British fugitives from Shah-jahanpur to the rebel Government for Rs 8,000, and was sentenced to transportation for life, and forfeiture of his estates.

The *Ahban* clan is peculiar to Oudh. It has a male population of 3,000, found chiefly in the Hardoi and Kheri districts.

The *Ahbans* have a tribal divinity called *Adānu* who is supposed to have assisted the brothers Gopi and Sopi. The Muhammadan *Ahbans* dine on the same floor as their Hindu brethren, but a line is drawn to separate the former from the latter.

The *Ahbans* are divided into two septs.

Tribal divisions                      Ahbans proper                      1                      Kunwar Ahbans

The *Ahbans* intermarry with the following clans

Give their daughters to

Rathor

Kachwaha

Chauhān

Ponwar

Katheriya

Gautam

Bachal

Chamar-Gaur

Sakarwar

Sombansi

Dhakre

Nikumbh

Take wives from

Gaharwar

Chandel

Raikwar

Janwar

Gaur

Sombansi

Dhakre

Nikumbh

### AMÉTHIYA

The title of this clan is derived from the name of a village in the Lucknow district called Améthi. They are generally supposed to be a sept of the *Chamar-Gaurs* (q v), a tradition which they preserve by the worship of the *rānpī* or carriers scraper. The clan is supposed to have been

originally settled at Kalinjar, in Bundelkhund, whence they emigrated into Oudh, under Raipál Singh, about the time of Tamerlane's invasion. His descendants say that he was sent by the Delhi Emperor to suppress a rebellion in Oudh, and that he defeated and slew Balbhadrá Sén, and a number of his *Biséen* followers. Raipál Singh who was wounded in the shoulder by a musket ball, was recompensed by a *khilat* and the title of Rája of Améthi. Towards the end of the 12th century three *Améthya* brothers, named Dingur Sáh, Rám Singh, and Lohang, led their clan from Améthi to Jugdíspur, and drove out the Musalmáns from their villages. The clan is divided into two branches: the *Améthyas* of Kumhráwán in Rai Bareli, and the *Améthyas* of Unsári in Bara-Banki. The latter, though the junior of the two, seems to have always been the most important. The heads of the clan are the Rájas of Kumhráwán and Unsári.

*Améthyas* are found in the Gorakhpur, Rai Bareli, and Bara-Banki districts of Oudh and the North-West Provinces, and have a male population of 5,000.

The principal deity of the *Améthyas* is Duiga. They are of the *Bharaddwáj* gotra.

*Améthyas* contract marriages with Rájpúts of the following clans

Give their daughters to

Tilókchand Bais

Chauhan

Bhadauriya

Kachwaha

Jadon

Take wives from

Bhalé Sultan

Kalhans

Janwar

Kanhpuriya

Gautam

Bandhalgöti

Sombansi

Súrajbansi

## BACHHAL

The title of this clan is said to be derived from *báchhna* 'to distribute'. The *Báchhals* are said to be of the *Chandrabansi* or Lunar race, and claim descent from a mythical personage called Rája Véna. Their earliest settlements were in Rohilkhund, where they were the dominant race until 1174, when the Muhammadans and *Katheriya* Rájpúts invaded.

\* A *khilat* is a dress of honour.

their territories, and drove them into the jungles. It has been suggested that the founder of the clan was Rája Bairat of Baikhar in the Kheri district, who is said to have entertained the five *Pandávas*\* during their exile from Hastinapur. The principal incident of their sojourn was the passion conceived by Kichaka, the brother-in-law of the Rája, for Diapaudi, the beautiful wife of the *Pandáva* brothers. After being insulted by Kichaka, Diapaudi appealed for protection to Bhím the strongest of her five husbands. The latter had a tremendous fight with the former, and after defeating him, pounded his body into pieces and kneaded it into a ball, in order that it might be thought that the deed was the work of a demon. It is curious to note that the Pharaohs of Egypt were contemporaries of this Rája Bairat. The *Báchhals* of these early times were an enterprising race, and constructed several canals, of which traces can be found to the present day. When the Muhammadans assisted by the treacherous *Katheriyas* had driven the *Báchhals* across the Deoha river in Pillibhit, the latter made a successful stand, and managed to retain a small territory, between that river and the forests of the *Tarai*. In the last great fight with their enemies, the twelve principal *Báchhal* Ránas were slain, but one of their wives, who was pregnant, escaped, and from her son was descended Chhábi Singh, a celebrated robber chief, who established himself at Nagohi, in the Shahjahanpur district, about the time of Akbar. An attack on the escort of a lady of the Emperor's household attracted the notice of that monarch, and caused him to issue orders for Chhábi Singh's apprehension. The Rájput, however, succeeded in conciliating the Mughal, and was given a *jághir* of the whole of the lands he occupied. In the reign of Sháh Jahán, a *Báchhal* chief was employed by the Emperor in quelling an insurrection in Mánikpur. He defeated the rebels, and returning rapidly to Delhi, entered the presence with his clothes covered with blood. The courtiers were shocked at the Rájput's want of manners, but the Emperor, taking no notice of the matter, good humouredly addressed him as *Chhipi Khan*, "the gore-besprinkled chieftain," a title which he afterwards adopted. Chhipi Khan appears to have rebelled soon afterwards, for in the reign of Alamgir his fort at Kamp in the Kheri district was besieged by a contingent of Rájputána *Chauháns* who formed part of the Imperial army. The *Báchhals* held out gallantly for 18 months, but at the end of that time the Mughals ran a mine into the interior of the fort, by which they entered it at night, and put the entire garrison to the sword. During the 18th century the *Báchhals* lost all their former prestige, and degenerated into robbers and dacoits. The *Báchhals* of Azamgarh are of aboriginal origin and themselves admit that their ancestor was a *Ráj-Bhar*. In the Muttra district, the *Sissodiyas*

\* The feuds of the *Pandávas* and *Kauravas*, scions of a Rájput race inhabiting the neighbourhood of Delhi, are described in the *Mahabharata*.

of *Gaurua* or impure descent are usually called *Báchhāl*, from the Bachhban at Sehi where their *Gúru* always resides. They say they emigrated from Chitói 700 or 800 years ago, but it is more probable that their move took place after Allá-ud-din's famous siege in 1303.

*Báchhals* are found chiefly in the Bulandshahar, Muttia, Moradabad, Shahjahanpur, Sitapur, and Kheri districts. Geographical distribution of Oudh and the North-West Provinces. The clan has a male population of 11,000.

*Báchhals* contract marriages with Rájputs of the following clans

Give their daughters to	Take wives from
Shahjahanpur { Chauhan Rathor Bahadauriya Katiyar Kachwaha	Shahjahanpur { Janwar Janghara Katheriya Ponwar
Sitapur and Kheri { Chauhan Rathor Bahadauriya Kachwaha	Sitapur and Kheri { Gaur Nikumbh Janwar Ponwar
Bulandshah { Bhatti Bargujar Chandarbansi Gahlót Chauhan Ponwar Kachwaha Chhonkar Bais Gaur	Bulandshah { Bargala Bhale Sultan Jais Jaiswar Jaraulhya Bais Gaur

#### BACHHGÓTI OR RÁJKUMAR.

The title of this clan is derived from *Vatsa* or *Batsa*, the name of the *Rishi* who founded the *gotra* to which the tribe belongs. They claim descent from some Mainpuri *Chauháns* who fled from                    out



under a leader named *Bairān* Singh, in order to escape from the vengeance of Muhammad Ghori. The fugitives settled in the Sultanpur district of Oudh, and as their clan had been specially singled out for extirpation by the Musalmans, they changed their name to *Bachhgotis* in order to better escape recognition. Another story is that Rāna Sangat, great

Traditional origin and history. nephew of *Prithvīāj Chauhān*, aspired to the hand of a young bride and the only condition on which she would agree to marry him was that in the event of a son being born, he should succeed to the family title. The Rāna accepted this proviso, and in due time the young Rānī bore him a son, which so discomfited his 22 sons by former marriages, that they abandoned their home, and dispersed all over the country to seek their fortunes. One of these sons was Bairān Singh who according to another tradition is said to have joined Muhammad Ghori at Mainpurī, and served him as an officer in his campaign against the Bhars, receiving the conquered country as a reward for his exertions. It is probable that Bairān Singh entered the service of the *Bilkharīya* Rāja Rām Dēo, and after marrying his daughter, possessed himself of his estates. Bairān Singh left four sons

Asal Singh, Gajrāj Singh, Ghātām Dēo, and Rāj Sāh. The Rāja of Kunwari, the head of the Hindu *Bachhgotis*, and the Diwān of Hassanpur-Bandhūa, the chief of the Muhammadan branch, are both descendants of Rāj Sāh. Early in the 17th century the offspring of Bairān Singh and his retainers, finding themselves cramped for space on the right bank of the Gūmtī, crossed over into Fyzabad, and established six colonies in that district. These Fyzabad *Rājhumars* were notoriously turbulent, and gave great trouble to the Muhammadan authorities. Besides despoiling their neighbours, they were often at feud with one another, and several sanguinary actions took place between different septs of the tribe. Towards the early part of the century the headship of the clan devolved upon the Thākūrān Dairāo Kunwari, the widow of Rāja Mādho Singh, a lady of extraordinary ability, who not only held her own for 25 years, but after the fashion of the Oudh landholders of that time, added greatly to her estates and possessions. She was succeeded by her husband's nephew Rústam Sāh, who rendered the British Government excellent service in the Mutiny, and gave shelter and safe convoy to Benares to a party of the Sultanpur fugitives, for which he was rewarded by the title of Rāja. The *Bachhgotis* proper generally wear caps to distinguish them from their *Rājhumars* and *Rājuār* brethren who as a rule wear turbans.

*Rājhumars* and *Bachhgotis* are found chiefly in the Jaunpur, Sultanpur, Allahabad, Fyzabad and Partabgarh districts of Oudh and the North-West Provinces. The *Bachhgotis* have a male population of 19,000, and the *Rājhumars* of about 13,000.

Religion

The favourite deity of the *Bachhgotis* is the goddess Dúnga

The principal septs of the clan are as follows

Tribal divisions	Bachhgoti proper.	Rájwar.
	Rajkumar.	

*Bachhgotis* contract marriages with Rájputís of the following clans

Give their daughters to	Take wives from
Súrajbansi	Gargbansi
Sómbansi	Raghubansi.
Sirnét	Kath Bais
Kalhans	Bhalé Sultan
Kanhpúriya	Surwar
Tilokehandi Bais	Raikwar.
Bandhalgoti	Palwar.
	Nikumbh
	Dargbansi
	Chaupat Khambh.
	Tísahiya
	Bilkháriya (Dikhit).

### BAGHÉL.

The name of this clan is derived from the Sanskrit *Vyaghra*, 'a tiger,' which was probably the tribal totem. Traditions trace their title and descent from Bágh Ráo, or Vyaghra Déva, son of Rai Jai Singh, one of the *Solanki* or *Chalukya* rulers of Anhalwára Pattan in Rájputána. It is said that *Baghéls* claim descent from a tiger, and protect it whenever they can.

The *Baghéls* emigrated from Pálgai in Guzerat about 1,300 years ago and settled in the upper valleys of the Sône, and Tons, under Vyaghra Déva. This district is now called Bagelkhund, and includes the Rewah State, where they are numerous and powerful.

During the reign of Jai Chand, Rája of Kanouj, a *Baghél* colony from Madhogai settled under Bhanu Partáb in the Fariukhabad district. The small *Baghél* communities in Banda and Allahabad are probably offshoots from Rewah

The *Baghéls* are not found in Rájputána, although their kinsmen the *Solankis* are fairly numerous. Their principal settlements are in the Rewah State, where they furnish the reigning family, and in the Farukhabad and Allahabad districts of the North-West Provinces. Their total male population amounts to about 5,000.

Religion                      The favourite *Baghél* divinity is Ram Chandia

Tribal divisions              The clan is divided into two *gotras* the *Bharaddwaj* and the *Kaysap*

*Baghéls* intermarry with the following clans

IN REWAH		IN NORTH-WEST PROVINCES	
Give daughters to	Take wives from	Give daughters to	Take wives from
Sisodiya	Sisodiya	Jádon	Jádón
Chandel	Chandel	Chauhán	Ráthor
Gaharwar	Gaharwar	Kachwáhá	Kachwáhá
Kachwáha	Kachwáha	Tonwar	Tonwar
Parihar	Parihar		
Chauhán	Chauhán		
Hára	Hára		
Bhadauriya	Bhadauriya		
Ráthor	Ráthor		
Dikhit	Dikhit		

### BAIS

The name of this clan is derived from the Sanskrit *Varisya*, 'an occupier of the soil'. It ranks as one of the 36 royal races, but is probably only a sub-division of the *Suryavansis*. The *Bais* claim descent from their tribal hero Saliváhana, the mythical son of a snake, who about 55 A.D. conquered the celebrated Rája Vikrámajit of Ujjain. The tribal symbol is the cobra, and it has been suggested that this snake totemism indicates an intermixture with aborigines, it may, however, with almost equal probability, indicate a *Takshak* or Scythian origin.

The original home of the *Bais* was at Mangi Pattan in the Dekhan, but towards the middle of the 13th century the immediate ancestors of the clan emigrated from thence into Oudh. The story of their adventures is very romantic. About 1250 the *Gautam* Rája of Aigal refused to pay tribute to the King of Delhi, and utterly defeated the troops sent against him by the Muhammadan Governor of Oudh. Soon after this victory,

Lis Rání, without his knowledge, and with only a very small escort, went secretly to bathe in the Ganges at Buxar. The Governor of Oudh hearing of this, sent men to the *ghát* to capture her. Her escort was dispersed, and she was on the point of being carried off, when lifting the curtains of her litter, she cried out "Is there no Kshatriya who will rescue me from the barbarian and save my honour?" Abhai Chand and Nirbhai Chand, two *Bais* Rájputs from Mangi Pattan, heard her, came to her rescue, beat off her assailants, and guarded her litter till she arrived in safety at Aígal. Nirbhai Chand died of his wounds, but Abhai Chand recovered, and the Rája, in gratitude for his gallant conduct, though he was of a clan inferior to his own, gave him his daughter in marriage, and bestowed on her as a dowry all the *Gautam* lands to the north of the Ganges. He also conferred on his son-in-law the title of Ráo which is still the highest dignity among the *Bais*.

#### History

Abhai Chand fixed his home at Dúndhiya Khera on the Ganges, and the title and estates descended in an unbroken line through seven generations to Tilok Chand, the great *Bais* hero, from whom the senior branch take their name, to distinguish them from minor septs of the same tribe. To this day the marriage of a *Bais* with a *Gautam* is considered peculiarly lucky. Tilok Chand who lived about 1400 extended the *Bais* dominion all over the neighbouring country, and it is from his victories that the limits of *Baiswára* became definitely fixed. The *Tilokchandi* is probably the only sept of the *Bais* clan which can claim to be of pure descent. As the *Bais* Ráos extended their authority, numbers of military adventurers joined their service, and in course of time came to be regarded as genuine members of the tribe. It is related that Tilok Chand, in addition to his two legitimate wives, had no less than 300 concubines, and a family described as innumerable. Feeling themselves disgraced by their husband's conduct, the legitimate Ránis deserted him. This gave rise to the distinction of *Bhitaríya* and *Baharíya* the latter being the children of pure Rájput blood, while the former were the offspring of low caste concubines. The most important distinction among the *Bais* is that between the *Tilokchandi* and the *Kath Bais*. The *Tilokchandi* are rarely met with outside *Baiswára* and regard all other *Bais* as *Kath Bais* or impure. The *Bais* of Mirzapur are a spurious sept. The *Bais* of Rohilkhund emigrated into that district from *Baiswára* about the time of Akbar. The *Bais* of the Mainpuri district emigrated from Dúndhiya Khera in the 15th century.

The *Bais* clan has a male population of 147,000. It is practically unknown in Rájputána, but it is scattered throughout the Farukhabad, Mainpuri, Budaun, Cawnpore, Fatehpore, Banda, Hamirpur, Allahabad, Benares, Mirzapur, Jaunpur, Goripur, Ballia, Gorakhpur, Basti, Azamgarh, Lucknow,

#### Geographical distribution

Unao, Rai Bareli, Sitapur, Hardoi, Fyzabad, Gonda, Bahraich Partabgarh, and Barabanki districts of Oudh and the North-West Provinces

The *Bais* worship Débi The tribal *totem* or symbol is the cobra  
 Religion They perpetuate the tradition of a serpent  
 origin, and assert that no snake has or ever  
 can destroy one of the clan, for the same reason no *Bais* will even kill a  
 cobra

The *Bais* clan is divided into 360 sub-divisions, of which the most important are noted below

Rao	} Branches of the Tilokchandi sept	Tilsari
Raja		Chak Bais
Sambaisi		Nanwag
Naihashta		Bhanwag
Chotbhariya		Bach
Gudaraha		Parsariya
Madhour		Bijhoniya
Kath Bais		Bhetkariya
		Gargbansi

The *Bais* intermarry with the following clans

Give their daughters to	Take wives from
Chauhan	Améthiya
Rathor	Biséni.
Bhadauriya	Bachhgoti
Kachwaha	Bándhalgoti
Baghel.	Chandél
Katiyar	Dikhit
Tonwar	Raghubansi
Parihar	Gáhlót.
Sengar	Gautam
Dikhit	Kalhans
Gaharwar	Khichar
	Raikwar.
	Kanhpuriya.
	Janwar
	Karchuliya

The *Bais* being a very scattered tribe, comprising many septs differing in social grade, their marriages with other clans vary greatly The

*Tilokchandi Bars* are the only ones who can marry into superior clans like *Chauháns* and *Kachwáhas*, the other septs generally marry into third grade clans, and if they aspire to more illustrious alliances, have to pay very dearly for the privilege.

The *Tilokchandi Bars* have some curious customs. None of the *Sambaisi* branch will ride males. The reason given is that their famous ancestor Rája Mitújit, when on a visit to Delhi, was insulted by the Rájas of Jeypore and Marwar, and challenged them to fight. Mitújit appeared on the field on a male, which ran away with him. Stopping her with great trouble, he pronounced a curse on her, and on anyone of his race who would thenceforth ride a male. Mitújit then dismounted, and re-

turning to the field on foot, wounded both his antagonists. After this exploit he was taken into high favour at the Delhi court, and led his *Bars* contingent in an expedition to Kábul. *Bais* females can never wear cotton clothes of any colour but white, and above the feet and ankles their ornaments must be made of gold. The *Bars* pride themselves on being the most enterprising, the wealthiest, the best housed, and the best dressed people in Oudh.

#### BANDHALGOTI

The clan takes its name from Pandhu, one of its ancestors, and claims descent from Súdá Rai, a scion of the reigning family of Jeypore who came to Ajudhya on a pilgrimage about 900 years ago, and settled in the Sultanpur district. This would make them a branch of the Solai race.

On his way to Ajudhya, Súdá Rai passed through Améthi, which was then held by a Bhái Rája. Having performed his devotions at the shrine of Débi, he fell asleep, and dreamt that the goddess appeared before him and promised that he and his descendants should become the lords of the territory in which he was a temporary sojourner. Prepared to further to the utmost the fulfilment of this vision, he determined to abide in his future domain, and relinquishing his uncompleted pilgrimage, entered the service of the Bhái Rája. His innate worth soon manifested itself in many ways, and secured his elevation to the post of minister. Soon after, his Bhái master, as a crowning act of favour, offered him his daughter in marriage, but a *Súrajáns Rájpút* though he might condescend to serve an aboriginal barbarian, might not sully his lineage by a misalliance, and Súdá Rai contemptuously declined the honour. The Bhái chief, in offended pride, at once dismissed him, and Súdá Rai returned to his home in Marwar. But his interest in the promised land had been awakened, he collected a picked band of followers, and marched to the conquest of

Améthi The *Bháns* were defeated with great slaughter, and the *Súraj-bans* occupied their territory. The descendants of Súda Rai ruled over Améthi for 6 generations, when the line threatened to become extinct. Through the intercessions, however, of a Hindu saint, the Rája at last obtained an heir, who was called Bandhu. It is from him that the clan derives its name. The clan increased in power and numbers, but we know very little of its history until 1743, when Rája Gurdatt Singh, the head of the tribe at that period, distinguished himself by his defiance of the Nawáb Sáfdaí Jang, who besieged and captured his fort of Raipur. In the Mutiny, the *Bandhalgoti* Rája, Madho Singh of Améthi, distinguished himself by the protection and kindness he afforded to some fugitives from Sultanpur, who were endeavouring to make their way to Allahabad, nevertheless he afterwards warmly espoused the rebel cause, nor did he tender his submission until his fort was surrounded by a British force under Sir Colin Campbell. It is stated by some authorities that the descent from Súda Rai is a pure invention and that the clan is really descended from a Brahman called Chuchu Pánde by a woman of the Dóm or Dhakái caste. In proof of this assertion it is said that the *Bandhalgotis* still make offerings to the *bánka*, or bamboo splitter, made use of by their maternal ancestors. This is, however, explained away by the elision of the final *a*, which transforms the *bánka* of the Dhakár bamboo-cutter, into the *bánk* or poniard of the Rájput. Moreover, this explanation strengthens the claim of the clan to a western origin, for the poniard, the professed object of their reverence, is the symbol of Máíwar, the very state from which Súda Rai is represented to have come. The heads of the clan are the Rája of Améthi, and the Talúkdar of Sháhgarh in the Sultanpur district.

The *Bandhalgoti* clan is not represented in either Rájputána or the Punjab. In Oudh it has a male population of 6,000, and is practically confined to the district of Sultanpur.

Religion The *Bandhalgotis* worship Dúíga and India.

The *Bandhalgotis* are divided into the following septs

Bikram Sháhí 1 Sultán Sháhí

Tribal divisions The *Bikram Sháhí* rank highest of the two

*Bandhalgotis* intermarry with the following clans

Give their daughters to

Surajbansi  
Sombansi

Take wives from

Bachhgoti  
Rajkumar

Give their daughters to

Kālhans.

Kausik

Gaharwar

Kanhpuriya.

Tilokchandi Bais

Sirnet

Bisen

Gahlot

Take wives from

Rajwar

Bisen

Dikhit

Raghubansi

Bhale Sultan

Gargbansi

Kath-Bais

Bilkhariya

## BANÁPHAR

A small tribe of the *Jádubansi* or Lunar race formerly established at Mahoba in Bundelkhund. They were either vassals or allies of the *Chandéls*, and fought for them against the *Chauháns*, in the *Chauhán-Chandél* war. In the final battle, which resulted in the defeat of the latter, the *Banáphar* heroes Alhal and Udal covered themselves with glory, but failed to save their allies from destruction. After this catastrophe the clan dispersed, and is now very much scattered and reduced in circumstances.

Traditional origin and history

*Banáphars* are found chiefly in the Hamirpur, Banda, Jalaun, Benares, and Ghazipur districts of the North-West Provinces. They have a male population of 2,900.

The favourite deity of the clan is the goddess Debi. *Banáphars* belong to the *Kassiyap gotra*.

Religion

*Banáphars* contract marriages with Rájputs of the following clans

Give their daughters to

Gautam

Dikhit

Bais

Chandel

Gaharwar

Raghubansi

Take wives from

Bais

Raghubansi

Sombansi

Gautam

Surwar

Gaur



Give their daughters to

Sombansi

Monas

Bachhgota

Baghel

Sirnet

Rawat

Take wives from

Nandwak

## BARÍSARI OR BARÍSIR

This clan is a sept of the *Jádóns* (q v.) They are of local importance in Agra, where they have a population of 2,000 males. The *Thákur* of

Traditional origin, history and distribution *Dhimsari* is the head of the tribe. During the Mutiny the *Barísaris* greatly distinguished themselves by their efforts to protect life and property, and maintain order. The clan is losing status through marrying with *Gaurúa* or widow-marrying *Rájpúts*.

*Barísaris* contract marriages with members of the following clans

Give their daughters to

Indauliya

Chauhan

Kachwaha

Sikarwar

Take wives from

Indauliya

Chauhan

Kachwaha

Gaurua

## BARGALA

This clan is a spurious branch of the *Jadubansi* or *Lunai* race. It is ranked as *Gaurúa* or impure, because it permits *larao* or widow marriage.

Traditional origin and history *Bargalas* claim descent from two brothers named *Dingpál* and *Bahtpál* who are said to have been emigrants from Indore in Malwa, and to have held important commands in the royal forces at Delhi in the attack on *Prithvíj*. They are an ill-conducted tribe, and lost most of their villages for rebellion in 1857. As a general rule enlistments from this clan are undesirable.

*Bargalas* are found chiefly in the Guirgaon and Bulandshahr districts of the Panjáb and the North-West Provinces. Geographical distribution They have a male population of 5,400.

*Bargalas* contract marriages with members of the following clans

Give their daughters to

Bhalésultan

Bachhal

Jaiswar.

Take wives from

Jais

Jaiswar

Jaraulhya

Gaurua

### BARGÚJAR

The name of this clan is derived from the Hindi *bara* 'great,' and *gújar*, the title of a well known tribe of herdsmen, with which it is probably connected. It is one of the 36 royal races, and, like the *Gáhlót*, claims descent from Láva, the eldest son of Ráma of Ajudhya.

Very little is known of the traditions of this clan. They were expelled from Rájpútána by the *Kachwáhas*, which accounts for their very small numbers in the west. They are said to have fought with distinction in the wars of Pirthiráj, the *Chauhán* Rája of Delhi, but then subsequent history has been lost, as the majority of the clan have either become Muhammadans, or have dispersed throughout the North-West Provinces.

After their expulsion from Jeypore by the *Kachwáhas*, the *Bargújars* settled at Anúpsahá in the Bulandshahí district, where they intermarried with the aboriginal Dóis, and expelled the Mewátis and Bhárs. The Aligarh branch trace their descent from a *Súrajban* Rája called Rajdeo who built the fort of Rajor in Jeypore. His great-grandson married a daughter of Pithuáj, the *Chauhán* Rája of Delhi, and the emigration of the *Bargújars* dates from the time of their son Partáb Singh, who was sent by his grandfather to conquer Kumaun. On his way, when passing through the Bulandshahr district, he exterminated the Mewátis by a stratagem suggested by a Kaháí woman. As a reward, he was given a large territory by the Dói Rája of Koel, which was supplemented by a further grant from Pithuáj after the successful termination of the conquest of Kumaun. A number of *Bargújars* were converted to Islám in the time of Ala-ud-din Khiljí, but they still retain many of their Hindu customs.

The *Bargújar* population of Rájpútána only numbers about 2,200 males. They are found chiefly in Jeypore and Ulwá and in the Gurgaon and Hissar.

districts of the Punjab The *Bargújars* of the North-West Provinces have a male population of 17,000. They have settlements in the Bulandshahí, Aligarh, Etah, Budaun, and Moradabad districts

The *Bargújars*, being of the Solai race, worship Ráma, but in the North-West Provinces the tribal divinity is a figure representing a *Kaharín*, or female beaver, which they paint on their doors and worship, in memory of the woman who by her timely

Religion advice gave their ancestor, Paitab Singh, his first footing in the province The *Bargújars* of Rájputána have no subdivisions, but in the North-West Provinces, whether Musalmans or Hindus, they are divided into the following septs which adopted their Muhammadan appellations in the reign of Jahangir

Lál Khan	Bikram Khan
Ahmad Khán	Kamál Khan
Bai Mání	

*Bargújars* intermarry with the following clans

In Rájputána		In the North West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Gáhlót	Ponwar	Gáhlót	Bachal
Ráthor	Tonwar	Bhatti	Bhal
Tonwar	Chauhán	Chauhán	Jals
Kachwáha	Gaur	Pundir	Jaiswar
Chauhán		Ponwar	Jarauliya
Gaur		Tonwar	Chhonkar
		Janghara	Bangar
		Katheriya	Barasari
		Katliar	Dhakre
		Bals	Indauliya
		Ráthor	
		Parihar	
		Sakarwar	
		Solanki	
		Jádon	

#### BARHÉLIYA

The name of this tribe is derived from Bahíalla, a village in the Bara Banki district of Oudh, to which they emigrated, probably in the 17th century, from either Dehli or Mungí Pattan in the Dekhan The *Barhéliyas* claim to be of *Súrajbanasi* origin, but are really an off-shoot of

the *Bais*, the connexion, however, is now denied, as they have found it convenient to intermarry with the latter. The head of the clan is the Rája of Súiajpuri in Bara Banki.

The clan is practically confined to the Bara Banki district of Oudh. Geographical distribution and has a male population of nearly 2,000.

The favourite tribal deity is the goddess Débi. Like the *Bais*, *Barhélyas* venerate snakes and will on no account destroy them.

Religion

*Barhélyas* contract marriages with members of the following clans

Give their daughters to

Améthiya

Bais

Chauhan

Kanhpuriya

Ponwar

Take wives from

Chauhan

Bisén

Kath-Bais

Janwar

### BARWAR, BIRWAR, BERWAR

Two explanations are given by this clan as to the derivation of the tribal name. According to one account they are *Tonwars*, who emigrated from Bernagar near Delhi, under a leader named Gaiakdéo, about the beginning of the 15th century. According to another legend *Barwar* is connected with *Bara* 'a pulse cake' and *Khanda* 'broken,' because at a feast given by another clan, their ancestors were treacherously slaughtered on the calling out of the words "*bara khanda chaláo*,"\* "pass round the broken pulse cakes," which had previously been agreed upon as a signal. To this day, at marriage and other festivals, *Barwars* will neither take broken *bara* cakes from their hosts, nor offer them to their guests.

The *Barwars* of Fyzabad describe themselves as of *Trilokhandi Bais* origin, and like the latter claim Mangi Pattan in the Dekhan as the home of their ancestors, who, according to their account, settled in Oudh about 300 years ago, under two brothers named Bariar Singh and Chahu Singh. The former is said to be the ancestor of the *Bārwars* proper, and the latter of their sept the *Chahus*. The sacred place of the clan is Rám Ghát on the Gogrā, which was selected by their chief Dilási Singh, in consequence of

\* *Khanda* also means a sword, the true significance of the sentence was thus entirely different.

their being excluded from Ajudhya by the enmity of the *Súrajbars* Thákúrs. There is a Bhuinhái branch of the *Barwars*, and though the Bhúinhái and Kshatíya sections ignore one another, their neighbours regard them as of the same stock.

*Barwars* are found chiefly in the Ballia, Basti, Azamgarh, and Fyzabad districts of Oudh and the North-West Provinces. They have a male population of 9,500.

*Barwars* have a special tribal deity called Kariya Daita, whose effigy is worshipped at a village called Chitawan in Fyzabad. They belong to the *Kassiyap* and *Bharaddwaj gotras*.

The clan is divided into the following septs:

Tribal divisions	Barwar proper	I	Chahus
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*Barwars* contract marriages with members of the following clans:

Give their daughters to	Take wives from
Gargbansi	Palwar
Raghubansi	Kinwar
Palwar	Kath-Bais
Janwar	Hayobans
Bhalú Sultan	Ujjaini
Kath-Bais	Nikumbh
Hayobans	Donwar
Ujjaini	Sengar
Kinwar	
Bisén	
Raghubansi	

### BHADAURIYA

This famous and loyal clan derives its title from the village of Bhadāwar in Gwalior, which was the capital of their tribal territory. The founder of the clan was probably Manika Rai, a *Chauhán* of Ajmere, who established himself with his followers on the banks of the Chambal towards the close of the 7th century. About 1246 this *Chauhán* colony was all but exterminated by some foe unspecified. The sole survivor was a pregnant Rání of Rája Rát Sál. Flying across the Jumna, she gave birth to a boy named Rajju, who, about 1259, when only 12 years old, appeared before the Emperor Nasir-ud-din at Delhi, and obtained leave

to eject some Méo marauders from Panáhat in the Agra district His efforts proved successful, and he was rewarded by the grant of the Bhádáwar principality.

In the reign of Akbar (1556-1605) the *Bhadauriya* Rája was given the title of *Mahendra*, which is still borne by the head of the clan Some years later his son became a *Mánsabdar* of 1,000, and fought with his contingent in Guzerat In the reigns of Jahangir and Shah Jahan (1605-58) two *Bhadauriya* Rájas served with their clansmen in Afghánistan, and became great favourites of the Mughal Emperors, who enriched them at the expense of the *Chauháns* In the reign of Aurangzéb, Rája Maha Singh of Bhádáwar served with distinction against the Búndélas and Yusufzais, and his son was made Governor of *Chitór* in Rájpútána About the time of the Mughal decline, the clan became extremely powerful, but about 1748 they were attacked by Maháttas and Játs, who annexed a great part of their territories Shortly after, the *Bhadauriya* Rája resumed possession of his lands, and made friends with the Maháttá court of Gwalior The Rája, however, incurred the wrath of Scindia for giving assistance to his friend the Rána of Gohad, and the clan remained in poor circumstances until the Maháttá war of 1803, when the *Bhadauriyas* declared for the British, and sent a contingent to assist in the capture of Gwalior To punish their loyalty to the British during Monson's disastrous retreat, Holkar detached a force of 20,000 men to ravage the *Bhadauriya* country, but the clansmen held their own until a British force came to their assistance In 1808, much of the territory conquered during the first Maháttá war was restored to Scindia, who promptly cancelled the rent-free grant which had been given to the *Bhádáwar* Rájas by the British On consideration of the loyalty of the family, and to compensate for these losses, it was decided to grant the Rájas Rs 24,000 per annum, an allowance which is continued to this day The seat of the Rája is now at Nandgáon in the Agra district Although the rise of the *Bhádáwar* Rájas only dates from the 16th century, their achievements and illustrious marriages have raised them greatly in the estimation of the neighbouring Rájpút princes, and they take precedence of the *Chauhán* Rájas of Pertapnéer and Mainpuri

The *Bhadauriyas* of Oudh and the North-West Provinces number 16,000 males, and they are numerous in the Geographical distribution Gwalior State They are found chiefly in the Agra, Etawah, and Cawnpore districts

The *Bhadauriyas* have six sub-divisions

<i>Athbaya</i>		Tasseli
<i>Kulhaya</i>		Chandaiseniya
<i>Manu</i>		Raut

their being excluded from Ajudhya by the enmity of the *Súnajbans* Thákúrs. There is a Bhúinhái branch of the *Barwars*, and though the Bhúinhái and Kshatriya sections ignore one another, their neighbours regard them as of the same stock.

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*Barwars* have a special tribal deity called Kariya Dوتا whose effigy is worshipped at a village called Chitawan in Fyzabad. They belong to the *Kassiyap* and *Bharaddwaj gotras*.

The clan is divided into the following septs:

Tribal divisions	Barwar proper	Chalus
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*Barwars* contract marriages with members of the following clans:

Give their daughters to	Take wives from
Gargbansi	Palwar
Raghubansi	Kinwar
Palwar	Kath-Bais
Janwar	Hayobans
Bhalú Sultan	Ujjaini
Kath-Bais	Nikumbh
Hayobans	Donwar
Ujjaini	Sengar
Kinwar	
Bisón	
Raghubansi	

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This famous and loyal clan derives its title from the village of Bhadawar in Gwalior, which was the capital of their tribal territory. The founder of the clan was probably Manika Rai, a *Chauhán* of Ajmere, who established himself with his followers on the banks of the Chambal towards the close of the 7th century. About 1246 this *Chauhán* colony was all but exterminated by some foe unspecified. The sole survivor was a pregnant Ráni of Rája Rát Sál. Flying across the Jumna, she gave birth to a boy named Rajju, who, about 1259, when only 12 years old, appeared before the Emperor Nasir-ud-din at Delhi, and obtained leave

to eject some Méo marauders from Panáhat in the Agra district His efforts proved successful, and he was rewarded by the grant of the Bhádáwar principality.

In the reign of Akbar (1556-1605) the *Bhadauriya* Rája was given the title of *Mahendra*, which is still borne by the head of the clan Some years later his son became a *Mánsabdar* of 1,000, and fought with his contingent in Guzerat In the reigns of Jahangír and Shah Jahan (1605-58) two *Bhadauriya* Rájas served with their clansmen in Afghánistan, and became great favourites of the Mughal Emperors, who enriched them at the expense of the *Chauháns* In the reign of Aurangzéb, Rája Maha Singh of Bhadáwar served with distinction against the Búndélas and Yusufzais, and his son was made Governor of *Chitór* in Rájpútána About the time of the Mughal decline, the clan became extremely powerful, but about 1748 they were attacked by Mahiattas and Játs, who annexed a great part of their territories Shortly after, the *Bhadauriya* Rája resumed possession of his lands, and made friends with the Mahiatta court of Gwalior The Rája, however, incurred the wrath of Scindia for giving assistance to his friend the Rána of Gohad, and the clan remained in poor circumstances until the Mahiatta war of 1803, when the *Bhadauriyas* declared for the British, and sent a contingent to assist in the capture of Gwalior To punish their loyalty to the British during Monson's disastrous retreat, Holkar detached a force of 20,000 men to ravage the *Bhadauriya* country, but the clansmen held their own until a British force came to their assistance In 1808, much of the territory conquered during the first Mahratta war was restored to Scindia, who promptly cancelled the rent-free grant which had been given to the *Bhadárbar* Rájas by the British On consideration of the loyalty of the family, and to compensate for these losses, it was decided to grant the Rájas Rs 24,000 per annum, an allowance which is continued to this day The seat of the Rája is now at Nandgáon in the Agra district Although the rise of the *Bhadáwar* Rájas only dates from the 16th century, their achievements and illustrious marriages have raised them greatly in the estimation of the neighbouring Rájpút princes, and they take precedence of the *Chauhán* Rájas of Peitapnér and Mainpuri

The *Bhadauriyas* of Oudh and the North-West Provinces number 16,000 males, and they are numerous in the Geographical distribution Gwalior State They are found chiefly in the Agra, Etawah, and Cawnpore districts

The *Bhadauriyas* have six sub-divisions

<i>Athbarya</i>		Tasseli
<i>Kulharya</i>		Chandarseniya
<i>Mainu</i>		Raut



The *Raut* sub-division ranks highest. The *Tasseli* and *Mainu* have a little Méo blood in their veins. The *Bhadaurigas* are undoubtedly of *Chauhán* origin, but since the two clans began to find intermarriage convenient, this relationship has been denied, as marriage within the clan is prohibited among pure blooded Rájputs.

*Bhadaurigas* intermarry with the following clans:

Gave their daughters to

Chauhan

Rathor

Took wives from

Chauhan

Rathor

Kachhawar

Chandel

Arer

Ponwar

Towar

Gautam

Raghubans

Gahlót

Gaharwar

Dilhit

The *Bhadaurigas* love their country along the banks of the Chambal and take more readily to service in the Gwalior Army than in ours. There are nevertheless a good many in the ranks of our regiments, and efforts should be made to enlist more, for they are renowned for their valour, and are less troubled by caste prejudices than many of the Rájputs of Oudh and the North-West Provinces.

### BHALÍ SÚLTÁN

The name of this clan is derived from *Bhala*, 'a javelin,' and *Súltán* 'a lord,' the title of "lord of the lance" having bestowed upon one of the ancestors of the clan by Shahab-ud-din Ghorí. The *Bhalé Súltáns* of Bulandshahr are a debased branch of the *Solankis* probably connected with the Rájas of Bhal in Guzerat. Their ancestor, Sarang Déo, took service under Puthuráj *Chauhán*, and was killed in the attack on Kanouj. As a reward,

his descendants received lands in Bulandshahr, which were added to by Shahab-ud-din Ghori for the assistance rendered him by then leader, Hamir Singh, upon whom he bestowed the title above described

The *Bhale Sultáns* of Oudh give a totally different account of their origin. They say they are descended from Rai Dudhrich, a cadet of the great *Tilokchand Bais* family, who turned Muhammadan. It is stated by some that they are sprung from Rai Baihár, a *Bais* Rájput, whose descendants expelled the aboriginal Bhárs, while others deny their Rájput ancestry and say that they are simply *Báris* (torch bearers) who were ennobled for their bravery by Raja *Tilok Chand*. It is probable that they are one of the mixed Rájput tribes.

*Bhale Sultáns* are unknown in Rájputána and the Punjáb. In Oudh and the North-West Provinces they have a male population of 9,000 and are found chiefly, in the Sultanpur and Bulandshahr districts.

The Bulandshahr *Bhale Sultáns* worship Rám Chandra and Vishnu, those of Oudh Débi. The latter regard sugar-cane fields, tiled houses, and pucca wells, as unlucky, and never have them in or about their villages.

The *Bhalé Sultáns* intermarry with the following clans:-

In Bulandshahr		In Oudh	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Bargújar	Bargújar	Kalhans	Raghubansi
Jarauliya	Jaiswar	Kanhpurlya	Gargbansi
Bais	Bais	Ainethiya	Chandauri
Kachwáha	Kachwáha	Band halgot	Bisén
Chauhán	Bargala		Raikwar
Tonwar	Jais		
Pundir			
Gaur			
Chandarbansi			

### BHÁTTI

The name of this clan is derived from the Sanskrit *bhatta*, 'a d'. It is really a sept of the *Jádus*, but is of far greater importance than the parent stock, and therefore needs a separate description. The *Bhátta* is the largest and most widely distributed Rájput tribe in the Punjáb. Its members are the

modern representatives of Krishna, and the heads of the Lunar race. At a very early period the *Bhāttis* were driven from India across the Indus, but they afterwards returned and settled in the Punjab. The *Bhātti* kingdom extended from the Salt Range to Kashmir, their capital being at Gaznipur near Rawal Pindi. About the 2nd century B.C. they were driven across the Jhelum by Indo-Scythian invaders, who followed them up, and dispersed them south of the Sutlej. The *Bhāttis*, however, retained their hold on Kashmir until 1339. The clan have a tradition that they crossed the Indus about 700 years ago under a chief called Bhātti, who had two sons Dusal and Jaisal. Dusal founded Bhattiana, i.e., Sirsa and Hissar, and Jaisal, Jaisalmer. Though deprived of their principalities in the Punjab, they left numerous settlements in that province, some of which may be traced by the names of certain places such as Bhattinda and Bhātnér. Most of the Rājputés of the Punjab plains are of *Bhātti* origin. The *Rāthors* emigrated from Kanauj to Bikaner in 1194, and treacherously possessed themselves of a portion of the *Bhātti* territory.

The *Bhāttis* of the North-West Provinces claim to be *Jádóns* who returned from beyond the Indus in the 7th or 8th century. A considerable number were forcibly converted to Islām by Alá-ud-din Khiljī in the 14th century. The Bulandshahr colony claim to have settled there, under the protection of Pithurāj, after expelling the aboriginal Méos.

In Rājputāna, the *Bhāttis* are found in Meywar, Marwar, Jaisalmer and Bikaner, and number 31,000 males. In the North-West Provinces *Bhātti* settlements are found in Bulandshahr, Etah, and Bareilly, with a male population of 5,000.

The principal septs of the clan are as follows

#### In Rājputāna

Kelan

Khiānh

Jaisalmeria

Pugalhya

Maldót

Arjanot

#### In Oudh and the North-West Provinces

Bhātti

Jaiswar.

The Muhammadan *Bhāttis* of Hariāna and the Doāb are called *Rān-ghars*.

The *Bhāttis* intermarry with the following clans

Rājputana		Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Gāhlōt	Rāthor	Rāthor	Bargūjar.
Parihar	Parihar	Parihar	Dhākṛe
Rāthor	Gāhlōt	Gāhlōt	Jarauliya
		Pundir	Jaiswar
		Chauhān	Bais
		Tonwar	Gaur
		Kachwāha	Janghāra
			Katheriya
			Chandarbanst
			Bhalé Sūltān
			Chhonkar

The *Bhāttis* are clean and fair complexioned, and though rather short, are sturdy and well set up. They will not eat pig. Being of the Lunar race their favourite god is Krishna, and they consequently belong to the *Vaishnāva* sect. The tribal divinity is Karni.

### BHIRGHUBANSI

This clan claims descent from a Rājput adventurer named Narautam Rai, who accepted service as a *baid* or family physician to the Seon Rāja of Bhataui in the Benares district, on his return from a pilgrimage to Gaya. By fair means or foul Narautam Rai succeeded his master, and like a great many other Rājput heroes married the daughter of Rāja Banāi, a mythical ruler of Benares. Two sons, Bhao Rai and Bhantu Rai, were the result of this union, and their descendants are now the principal representatives of the clan.

*Bhirghubansis* are almost entirely confined to the Benares district of the North-West Provinces. They have a male population of 5,000.

The tribal divinity is the goddess Débi. The clan belongs to the *Savarān gotra*. The *Bhirghubansis* are divided into the following septs.

Tribal divisions      Bhirghubansi proper      Badhauhiya  
*Bhirghubansis* contract marriages with members of most of the clans belonging to the Benares district.

## BISÉN

The name of this clan is derived from the Sanskrit *visva* 'entire' and *séna* an 'army'. They claim descent from a Hindu adventurer called Mayúra Bhatta, and through him from a famous *Rishi* called Jamadagni.

Traditional origin

At a remote age, Mayúra Bhatta left Benares with a few followers to wrest a kingdom from the aboriginal tribes. He settled at first in the Azamgarh district, and then, crossing the Gogra, obtained a victory over several Bhai chiefs, by which he greatly increased his territories. He is said to have had three sons by wives of different caste: one by a Rájpútni, another by a Bhúinhari, and a third by a Bráhmaṇi. This fact, if true, shows that

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Mayúra Bhatta lived at a time when the laws of caste were either ignored or unknown. Certain classes of *Biséns* claim to be the descendants of emigrants from Tikári near Delhi. The clan is much divided, which leads us to infer that the title of *Biséen* was assumed by a congeries of various tribes. The head of the clan is the Rája of Majhauri in Gorakhpur.

The *Biséen* clan is not represented in Rájpútána. In Oudh and the North-West Provinces it has a male population of 51,000, and is found chiefly in the Allahabad, Benares, Mirzapur, Jaunpur, Ghazipur, Ballia, Gorakhpur, Básti, Azamgarh, Fyzábad, Gonda and Bahraich districts.

Geographical distribution

The *Biséen* are divided into two houses: the *Biséns* of Majhauri, and the *Biséns* of Deorhi, and are further separated into five following *gotras*.

Tribal divisions	Parasar	Sandil	Batas
	Bharraddwaj	Atri	

The *Biséns* intermarry with the following clans

Biséns of Majhauri		Biséns of Deorhi	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Chauhán	Surajbansi	Bais	Chandél
Bhadauriya	Sirnet	Bhalé Sultán	Kanhpuriya
Ráthor	Kausik		Kath Bais
Parihar	Bandhalgoti		Chauhán
Gaharwar	Sombansi		
	Bachhgot		
	Kanhpuriya		

## BÚNDELAS

A Rájpút tribe, generally considered to be of spurious descent. Popular tradition ascribes the origin of the name *Búndela* to Rája Pancham, a descendant of the *Gaharwar* Rájas of Benares and Kantit in Mirzapur, who being expelled from his kingdom by his brother, retired to the shrine of Bindáchal, and became a votary of Bhawáni. While residing there, he resolved to offer himself up as a sacrifice to that deity, and in pursuance of his vow, had already inflicted a wound on his person, when suddenly Bhawáni appeared and restrained him. In reward for his devotion she promised him that his kingdom should be restored, and directed that in commemoration of the drop of blood (*búnd*) which flowed from his wound, his descendants should be called *Búndelas*. Needless to say, this story is completely apocryphal, and was fabricated merely to conceal an ignoble parentage. It is probable that the founder of the clan was Hardéo, an illegitimate son of one of the *Gaharwar* Rájas of Kantit. Accompanied by a slave girl he took up his residence near Orchha, where the Khangar Rája of Kārār asked for his daughter in marriage. Hardéo consented on condition that he should come with all his brethren and feast with him. The Khangars accepted the invitation, and were all treacherously poisoned. The *Gaharwars* then took possession of their country, and the name of *Búndela* or *Bandéla* was given to the offspring of Hardéo and his concubine, as they were the sons of a *bandi* or slave girl. The *Búndelas* are universally regarded as spurious Rájpúts, from which it may be inferred that the clan originated in a congeries of various adventurers who flocked into Bundelkhund about the 14th century, after the *Chandéls* had been humiliated by the *Chauháns*, and they in their turn had been forced to yield to the Musalmans.

The *Búndelas* first settled at Kalnjar, Kalpi, and Mahoni. In the 14th century their Rája Malkhan founded Orcha. From his time the *Búndelas* became the most powerful of the tribes to the west of the Jumna, and gave their name to the tract now known as Bundelkhund. Most of the leading *Búndela* families claim descent from the 12 sons of Rudr Par-táp, the son of Rája Malkhan. By 1608 the *Búndelas* had become very numerous, and were divided into 3 kingdoms: Orcha, Chanderi, and Mahoba. In that year, Bir Singh Déo, the Rája of Orcha, incurred the wrath of Akbar by waylaying and murdering Abu Fazl, the favourite minister of the Emperor, when he was passing through Bundelkhund on his way from the Dekhan to Delhi. It is said that the murder was committed at the instigation of Selim, afterwards known as Jahangir; at any rate Bir Singh Déo rose to great favour at court on Jahangir's accession to the throne. Soon after the accession of Shah Jahan in 1627,

the *Búndelas* at Orcha revolted, but were defeated by the Muhammadans, who confiscated their territory. Meanwhile Champat Rai of Mahoba frustrated all the efforts of the Mughals to reduce him to submission. Although three large armies were sent against him, he held out in the rugged country bordering on the Betwa, where by the celerity of his movements he defied the attempts of the Musalman leaders to capture him. Wearied of the struggle, the Mughals at last withdrew. When the principal portion of their troops had retired, Champat Rai rapidly assembled his adherents, and began to make reprisals by driving in the imperial outposts, attacking convoys, and harassing their minor garrisons by night attacks, until at length, emboldened by these successes, he met the Mughals in the open field, and totally routed them near Orcha. After various fruitless expeditions, a peace was concluded about 1640, by which the Delhi court acknowledged the independence of the Orcha State. In the struggle between the sons of Shah Jahán for their father's throne, the *Búndelas* of Orcha espoused the cause of Dára, while those of Mahoba, under Champat Rai, took service under Aurangzéb, and fought for him at the battle of Sámugarh (1658). Chhatarsál, the son of Champat Rai, induced the Hindu princes of Málwá and Bundelkhund to unite in a league to resist the proselytising efforts of Aurangzéb. In this he was partly successful. With consummate skill he avoided a general action but wasted the country held by his enemies, cut off the convoys from the Dekhan, and by ambushes and an intimate knowledge of the country, managed to cut off or elude the imperial troops. After a series of victories Chhatarsál possessed himself of the fortress of Garhakota near Saugor, and the whole of the country to the east and south of the Chambal as far as Rewah. In 1707, he was confirmed in these possessions by the Emperor Bahadur Shah. Seven years later, Muhammad Khan, the Pathán Governor of Farrukhabad, made a raid into Bundelkhund, defeated the *Búndelas*, and forced Chhatarsál to call in the Mahrattas to his assistance. The latter restored him to his possessions, and in gratitude Chhatarsál bestowed upon them Kalpi, Saugor, Jhansi, and Garhakóta, on the express condition that his heirs and successors should be maintained in possession of the rest. The descendants of Chhatarsál still hold the independent principalities of Charkhaní, Ajaigarh, Bijáwar, Panna, and Orcha. The State of Chhatarpur was also formerly ruled by *Búndelas*, but the present dynasty is descended from a *Ponwar* adventurer who dispossessed his master early in the present century. *Búndelas* are not found in Rájpútána. In the North-West Provinces they have a male population of 4,800 chiefly located in the Jhansi and Lalitpur districts. They form the principal portion of the inhabitants of the small native states included in the Bundelkhund Agency.

Geographical distribution

*Búndelas* worship Kúishna, but are inclined to *Shákta* worship as they  
 Religion reverence Dúnga.

*Búndelas* intermarry with *Dhanderes* and *Ponwars*. The *Ponwars*  
 Marriages. rank a shade higher in caste than the *Búndelas*, and the chief of the latter are consequently  
 anxious to take their daughters in marriage.

The *Búndelas* have always been a turbulent and troublesome race,  
 averse to labour, and ever ready to quarrel with each other or their rulers,  
 if they happen to think themselves aggrieved. Speaking of their petty  
 Rájás before the Mutiny, Sleeman states "there is hardly a single chief  
 of the Hindu military class in Bundelkhand who does not keep a gang of  
 robbers of some kind or other, and consider it  
 Tribal peculiarities a valuable and legitimate source of revenue ""

In 1857 the *Búndelas* plundered the country and roamed about in organized  
 gangs, and the recent revival of dacoity in Bundelkhand shows that they  
 have not altogether abandoned their old pursuits.

## CHANDÉL

The name of this clan is a corruption of the Sanskrit *chandra*, 'the  
 moon' The tribal legend is that their ancestor Chandia Bráhm was the  
 son of Chandia, the Moon God, by Hemaváti, the daughter of Hémráj the  
 Bráhman *parohit* of the *Gaharwar* Rája  
 Traditional origin of Benares The legend was no doubt in-  
 vented to conceal some impurity of origin †

Chandra Bráhm was a distinguished warrior He took Benares, and  
 founded the two great fortresses of Mahoba and Kalinjar in Bundelkhand,  
 which were the principal cities of the *Chandél* dynasty which ruled over  
 Bundelkhand up to the beginning of the 12th century It had been pre-  
 dicted that the *Chandél* sovereigns would lose their property as soon as  
 they abandoned the title of *Bráhm* In 1184, Parmál Déo, the reigning  
 Rája, discarded this affix, and was defeated and deposed by Puthráj, the  
*Chauhán* king of Delhi The *Chauhán-Chandél* war is a favourite theme  
 for the poems of Hindu bards. A series of battles took place which lasted  
 18 days, in which the celebrated *Banáphar*  
 History heroes, Alhal and Udal, performed prodigies  
 of valour for their *Chandél* overlords but without success The *Chandél*  
 army numbering 110,000 men was completely destroyed After the  
 capture of Mahoba the *Chandéls* repaired to Kalinjar, which was taken  
 from them early in the 13th century by Kutub-ud-din Aibeg After these

\* A Journey through the kingdom of Oudh

† This is confirmed by the fact that the term *Chandel* is generally held to mean 'an  
 outcast'



defeats the remnants of the *Chandél* clan were scattered, and a portion fled into Oudh. A band of *Chandél* refugees settled at Kanouj, whence they migrated to Shurajpur, in the Cawnpore district, at the bidding of one of the early Muhammadan Emperors. The Unao settlement was formed by colonists from Chanderi in the Dekhan in the reign of Alamgir. Up to the time of the Mutiny, the head of the clan was the Rája of Shurajpur. The Mirzapore *Chandéls* are closely connected with aboriginal Seoris, the Oudh branch with aboriginal Bhárs.

The *Chandéls* are not found in Rájputána. In Oudh and the North-West Provinces they number 38,000 males, and have settlements in the Shahjahanpur, Cawnpore, Benares, Mirzapur, Jaunpur, Ballia, Gorakhpur, Azámgarh, Unao, and Hardoi districts.

The special divinities of the *Chandél* are Mahadeo and Débi. The former is worshipped by the men, and the latter by the women of the clan.

The *Chandél* intermarry with the following clans:

Give their daughters to		Take wives from	
Baghél	Bhadauriya	Parihar	Báchhal
Chauhán	Janghára	Gaharwar.	Gaur
Ahban	Gaur	Raikwar	Sakarwar.
Bachhal	Katheriya.	Janwar	Nikumbh.
Chamar-Gaur.	Gahlot	Dhakré	Katliyar.
Sakarwar	Bals	Bals	Ujjaini
Dhakré.	Bisen.	Sengar	Gahlot.
Sómbansi	Bachgoti	Katheriya	Ponwar.
Ponwar.	Bandhalgoti.	Kausik	Dirgbans
	Kanhpuriya.	Donwar.	Khichar
	Sirnet.		

### CHANDRABANSI.

The title of this clan is derived from the Sanskrit *chandra*, 'the moon'. Like the appellation *Sómbansi*, it has come to represent a distinct tribe. The clan is small and unimportant, and of no historical interest.

The *Chandrabansis* are only found in the Bulandshahr and Aligarh districts of the North-West Provinces. They have a male population of 3,000.

Many *Chandrabansis* are *Varshnávas*, but like most Rájputs revere Káli, Débi, or Dúrga.

The *Chaudrabansi* intermarry with the following clans.

Give their daughters to

Gaur  
Bachhal  
Bhalé Sultán.  
Gahlot.  
Chauhan  
Bargujar  
Pundir.  
Tonwar  
Kachwaha

Take wives from

Gaur.  
Báchhal  
Bhalé Súltan

#### CHAUHÁN.

The derivation of the title of this clan is doubtful. Some authorities suggest that it comes from the Sanskrit *chaturbáha* 'four-armed', Tod states that it is a corruption of *chaturanga*, 'quadriform' because Anhal, the founder of the race, was so shaped. It is stated by the spurious *Chauháns* of Bijnor that their tribal name is derived from *chau* 'four' and *hán* 'loss' because when crossing the

Traditional origin Indus in 1580 as part of Rájá Mán Singh's army for the recovery of Kábul, they lost the four requisites of Hindu communion: religion (*dharm*), ceremonies (*riti*), piety (*drya*) and duties (*larma*). The *Chauháns* are one of the agnacular or fire tribes, and a detailed account of their origin will be found on page 103, under the heading of *Ponwar*.

The *Chauháns* of Delhi were the hereditary foes of the *Ráthors* of Kanouj. The last of the *Chauhán* Máharájas of Delhi was Pirthiráj, who was defeated, and either killed or carried off to Ghazni as a captive in 1193, by Muhammad Shahab-ud-din Ghorí. The ruling families of Kotah, Boondi, and Sílohí belong to this clan. The *Háras* of Boondi (a *Chauhán* sept) were originally vassals of Meywar but became independent in the time of Akbar, to whom they tendered their tribal allegiance. The *Háras* greatly distinguished themselves in the Mughal cause, but unlike the *Kachwáhas* of Jeypore always served in India, as they had stipulated in their treaty with Akbar that they should never be required to cross the Indus. In the reign of Jahangir, Rao Ratan of Boondee alone remained faithful to the Emperor at a time when all the other Rájput

princes had joined in the rebellion of his son Khurm. With his two sons Madho and Heñ, Rao Ratan gained a complete victory over the insurgents at Buihanpui. As a reward, the Emperor bestowed the principality of Kotah upon Heñ, the younger son, which thenceforth became independent.

On the death of Aurangzéb, a contest took place between his sons Shah Alum and Azim for the throne. Their armies met near Dholpur. In

History. the sanguinary battle which ensued, the *Háras* of Kotah sided with Prince Azim, while

the *Háras* of Boondée remained faithful to the cause of Shah Alum. The latter triumphed, and as a reward bestowed the title of *Rao Rája* on the princes of Boondée. The rivalry which commenced between the two *Hára* principalities at Dholpur led to constant feuds between the two states, which lasted throughout the 18th century. In 1804 when the ill-fated army of Monson traversed Central India to attack the Mahrattas under Holkar, the Kotah State, trusting to the invincibility of the British arms, co-operated with men and supplies, but when Monson in his retreat demanded admission to the Kotah fort, he met with a decided refusal. The Regent offered to cover the British retreat with the Kotah troops, and to furnish the army with provisions, but he utterly declined to allow a panic-stricken force to enter within his walls. This was interpreted by Monson as an act of treachery, but a greater wrong was never inflicted, for besides supplying him with money and supplies, the Kotah troops fought manfully against the Mahrattas, without thought of the consequences which their action might bring upon themselves.

In Oudh and the North-West Provinces, the clan is very scattered. The Mainpuri *Chauháns* are supposed to have settled there in the 12th century under the leadership of Déo Biáhm,

Chauhan settlements in Oudh and the North-West Provinces a descendant of Pirthiráj, the last of the *Chauhán* kings of Delhi. The Oudh *Chau-*

*háns* claim origin from Mainpuri, but have lost rank through inferior marriages. The Unao *Chauháns* are often called *Kushmao Chauháns* to distinguish them from their brethren of the Doáb, and their country is locally known as *Chauhána*. The *Chauháns* of Bijnor, Moradabad, and Gorakhpur are admittedly of doubtful origin. The Bareilly *Chauháns* claim to have emigrated into the district in 1550, after expelling the Bhils. The principal *Chauhán* families in the North-West Provinces are those of Mainpuri, Rajor, Partapnér, and Cháknagar, all of which claim descent from Pirthiráj who according to the Muhammadan historians was killed in action, but according to *Chauhán* tradition died in captivity at Ghazni. As a proof of the vitality of this legend, it may be mentioned that at the capture of Ghazni in 1842, many *Chauhán* sepoyes sought out and professed to find the *Chhatrí* or monument of their great ancestor within the fort.

The *Chauháns* of Rájputána number 42,000 males and are found in Meywai, Dungaipur, Marwai, Siohee, Bikaner, Jeypore, Ulwar, Boondie, Kotah, and in the Guigaon and Rohtak districts of the Punjáb. In the North-West Provinces their male population amounts to 220,000. They are found in the Saharanpur, Muzaffarnagar, Meerut, Buland-

shahr, Aligarh, Muttia, Agra, Farukhabad, Mainpuri, Etawah, Etah, Bareilly, Bijnor, Moradabád, Shahjahanpur, Cawnpore, Gorakhpur, Azamgarh, Lucknow, Unao, Rai Bareilly, Sitapur, Haidoi, Kheri, Fyzabad, Gonda, Bahraich, Sultanpur, Partabgarh and Bara Banki districts

The favourite *Chauhán* deity is Mahadeo. In Rájputána, the tribal divinities are Góga, Sakambái-Mata, and Ásápurna.

*Chauháns* are divided into the following principal septs which in the North-West Provinces are called *als*. Each *al* professes to be descended from one of the 23 sons of Rajá Lákhaná.

In Rájputána		In Oudh and the North West Provinces		
Purbíya	Mori	Bjáa	Karmodari	Golbál
Tak	Dhúndhoti	Hára	Kanjí	Gál
Bhádauriya	Hára	Khíchi	Deoríya	Barha
Sonگیرا	Khíchi	Bhádauriya	Kopla	Chaleya
Nirbhíya	Deora	Síyáhiya	Náhariya	Dhandera
Golwál		Khera	Avel	
Chuthi		Puya	Shumargara	
Bagore		Deora	Báhi	
Sanehora		Bhíhu	Banáphar	

The *Khíchi*, *Narbán*, *Nikumbh*, *Thún*, *Bhádauriya*, *Bachhgoti*, *Rájkumár*, *Hára*, *Bilkhariya*, *Chirariya* and *Bandhalgoti* are generally considered to be sub-divisions of the *Chauháns*. Tod enumerates 24 *sákhas* of *Chauháns* in Rájputána, but many have been degraded and are now Baníyas, while others have become Muḥammadans. The *Karmkháns*, *Ládkháns*, *Karáikháns*, *Nimkháns*, and *Amkháns* Musalmáns were *Chauháns*, who abandoned Hinduism to save their lands from confiscation.

The *Chauháns* intermarry with the following clans

In Rájputána		In Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Kachwáha	} Ponwars, and all the clans to which they give their daughters	Kachwáha	Kachwáha
Ráthor		Bhádauriya	Bhádauriya
Tónwar		Ráthor	Ráthor

## In Rájputána

Give their daughters to	Take wives from
Bargujar	} Ponwars, and all the clans to which they give their daughters
Gaur	
Jádu	
Gahlot.	
Sisodiyá	
Jhalla	

## In Oudh and the North-West Provinces

Give their daughters to	Take wives from
Bisén	Chamar Gaur.
Bandhalgoti	Tilókchandí Bais
Bhalé Sultán	Katiyar
Bais	Jadon
Raikwar	Parihar.
Gaur	} Chauháns of Oudh { Kath Bais Ahban } Palwar Baotar.
Surajbans	
Kalhans	
Barhehya	

## CHAUPAT KHAMBH.

This clan furnishes an instance of the fact that the barriers which separate Hindu castes, were at one time not so rigid as their traditions would have us believe. The *Chauptat Khambh* are now Rájputés and as such intermarry with genuine Chhatrí clans, but they and their neighbours affirm that their ancestors were Bráhmans who came from beyond the Gogra, and settled in the Jaunpur district. They relate that their leaders were two brothers and that one of them, Baldéo, having married a daughter of Rája Jaichand of Kanouj, the other brother set up a pillar (*khambh*) to denote that the family was degenerate. The history of the pillar is probably an invention to account for the name which may simply mean 'lost caste'. The mention of Rája Jai Chand in connection with one of the founders of their race, though probably a fiction fabricated for the raising of their dignity, shows how recent must be their appearance as Rájputés.

## History

## Geographical distribution

## Religion.

*Chauptat Khambhs* are found only in the Jaunpur district. They have a male population of 1,200.

The favourite divinity of the clan is Mahádéo. They are of the *Kassiyap gotra*.

*Chauptat Khambhs* contract marriages with members of the following clans

## Give their daughters to

Raghúbansí  
Chandél  
Gautam  
Durgbansí

## Take wives from

Bais  
Gahlót

## DHÁKARA, DHÁKRA, OR DHÁKRE

The derivation of the title of this clan is unknown. They claim *Surajbansi* origin, a pretension not generally admitted. Some are said to be emigrants from the banks of the Nerbudda, but the main body of the clan emigrated from Ajmere in the 16th century, and settled in the Agia and Etawah districts of the North-West Provinces, where they acquired an evil reputation for thuggery and dacoity. They seem to have maintained their power by a close alliance with the *Bhadauriyas*. The clan gave a good deal of trouble in the Mutiny.

The *Dhákra* clan is only found in the Agia District and is unknown either in the Punjáb or Rájpútána. It has a male population of 6,500.

The *Dhákra* intermarry with the following clans.

Give their daughters to

Gaur  
Chandél  
Ahban  
Janwar  
Ponwar  
Kachwaha  
Gaharwar  
Nikumbh

Take wives from

Gaur  
Chandél  
Ahban  
Janwar  
Kath-Bais.

## -DHEKAHA.

This clan, like the *Ujjaini*, claims to be of *Ponwar* origin, and say that their ancestors emigrated from Delhi in the time of Raja Bhoj.

The *Dhekahas* are found chiefly in the Sháhabad or Bhojpur district of Behar. Their exact numbers are not stated in the Census Report, but their male population is believed to amount to about 2,000.

The favourite deity of the clan is the goddess Dévi, whom they propitiate at births and marriages by the sacrifice of a he-goat.

*Dhekahas* contract marriages with members of the following clans.

Give their daughters to

Donwar  
Lautamiya  
Tilaunta  
Gahlót

Take wives from

Lautamiya  
Surwar

In Rájputána		In Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Bargujar	Ponwars, and all the clans to which they give their daughters	Bisén.	Chamar-Gaur.
Gaur		Bandhalgoti	Tilókchandí Bals.
Jádu.		Bhalé Sultán	Katíyar
Gahlot.		Bals	Jadon
Sisodiyá		Ralkwar	Parlhar
Jhalla		Gaur	Chauháns of Oudh { Kath Bals. Ahban ) Palwar Raotari.
		Surajbans	
		Kalhans	
		Barheliya	

### CHAUPAT KHAMBH.

This clan furnishes an instance of the fact that the barriers which separate Hindu castes, were at one time not so rigid as their traditions would have us believe. The *Chaupat Khambh* are now Rájputés and as such intermarry with genuine Chhatrí clans, but they and their neighbours affirm that their ancestors were Bráhmans who came from beyond the Gogria, and settled in the Jaunpur district. They relate that their leaders were two brothers and that one of them, Baldéo, having married a daughter of Rája Jaichand of Kanouj, the other brother set up a pillar (*khambh*) to denote that the family was degenerate. The history of the pillar is probably an invention to account for the name which may simply mean 'lost caste'. The mention of Rája Jai Chand in connection with one of the founders of their race, though probably a fiction fabricated for the raising of their dignity, shows how recent must be their appearance as Rájputés.

*Chaupat Khambhs* are found only in the Jaunpur district. They have a male population of 1,200.

The favourite divinity of the clan is Mahádéo. They are of the *Kassiyap gotra*.

*Chaupat Khambhs* contract marriages with members of the following clans

Give their daughters to	Take wives from
Raghúbansi	Bals
Chandél	Gahlót
Gautam	
Durgbansi	

## DHÁKARA, DHÁKRA, OR DHÁKRE

The derivation of the title of this clan is unknown. They claim *Surajbansi* origin, a pretension not generally admitted. Some are said to be emigrants from the banks of the Neribudda, but the main body of the clan emigrated from Ajmere in the 16th century, and settled in the Agia and Etawah districts of the North-West Provinces, where they acquired an evil reputation for thuggery and dacoity. They seem to have maintained their power by a close alliance with the *Bhadauriyas*. The clan gave a good deal of trouble in the Mutiny.

The *Dhákra* clan is only found in the Agra District and is unknown either in the Punjab or Rájputána. It has a male population of 6,500.

The *Dhákra* intermarry with the following clans

Give their daughters to

Gaur  
Chandél  
Ahban  
Janwar  
Ponwar  
Kachwaha  
Gaharwar  
Nikumbh

Take wives from

Gaur  
Chandél  
Ahban  
Janwar  
Kath-Bais

## -DHEKAHA.

This clan, like the *Ujjaini*, claims to be of *Ponwar* origin, and say that their ancestors emigrated from Delhi in the time of Raja Bhoj.

The *Dhekahas* are found chiefly in the Sháhabad or Bhojpur district of Behar. Their exact numbers are not stated in the Census Report, but their male population is believed to amount to about 2,000.

The favourite deity of the clan is the goddess Dévi, whom they propitiate at births and marriages by the sacrifice of a he-goat.

*Dhekahas* contract marriages with members of the following clans

Give their daughters to

Donwar  
Lautamiya.  
Tilaunta  
Gahlót

Take wives from

Lautamiya  
Surwar



## DIKHIT

The title of this clan is from the Sanskrit *Dīkshita* 'initiated,' a title bestowed upon one of their ancestors by Rāja Vikramajit of Ujjain about 50 B C. They claim to be *Surajbansis* of Ajudhya

Traditional origin

The founder of this clan was Rāja Dúrg Bháo who emigrated at a remote period from Ajudhya to Guzerat, where his descendants took the title of *Dúrgbansis*. Twenty-four generations later, Kalian Sáh, *Dúrgbans* received from Rāja Vikrámajit of Ujjain the title of *Dīkshita*,\* which thenceforth became the name of his clan. The *Dīkhits* remained in Guzerat for several centuries, but in the 11th century they entered the service of the *Ráthor* monarchs of Kanouj who gave them land in Banda. The *Dīkhits* shared in the ruin of the *Ráthors* when their capital Kanouj was taken by Shahab-ud-din Ghorí in 1194, and the clan was then broken up. The eldest branch retained the family estate at Samoní in Banda, where they are found to the present day. The History Rája's second son Udaibhan, founded the Oudh colony called *Dīkhitána*, the third son crossed the Gogria and the Rapti and settled at Bansí in Gorakhpur, the fourth migrated east and founded the town of Bilkhar in Partabgarh. The *Dīkhit* dominions in Oudh were at one time very extensive, and the clan held a high position among Rájputés. In 1556, Hému, the Hindu general of the Pathán Muhammad Shah Adily, King of Bengal, opposed the Mughals, under 'Akbar, at Pánipat near Delhi. It was the first time for years that a Hindu has been seen at the head of affairs, and as a natural result, vast number of Rájputés flocked to his standard. This gave to the campaign something of the nature of a religious war, the consequence being that, after Akbar's victory, a fear of forcible conversion to Islám spread over the whole country. This fear was probably the immediate cause which prevented the *Dīkhit* chief from tendering his submission to the Mughals. Shortly afterwards, a Muhammadan army invested his fort, and forced him to decisive action. Clad in armour, and dressed in saffron robes to indicate that they meant to win or die, the Rájputés charged the Mughal infantry and scattered them. Victory seemed certain, but at this juncture the imperial cavalry, charged the Rájputés before the latter had time to reform, and killed nearly all their leaders. The *Dīkhits* never recovered from this defeat, and from that time began the decadence of the clan. In the Mutiny their Rāja Daya Shankar Singh remained loyal to the British Government and gave valuable assistance to the Civil authorities. The *Dúrgbansis* of Jalaun are a branch of the *Dīkhits* of Bilkhar, who entered

\* i.e., 'initiated'

the district about 400 years ago, and drove out the Bhárs at the request of the Oudh Government.

The *Dikht* clan is not represented in Rájputána and the Punjáb In Oudh and the North-West Provinces it has a male population of 33,000,

Geographical distribution and is found in the Fatehpur, Banda, Hamirpur, Ghazipur, Gorakhpur, Azamgarh, Jalaun, Unao, and Rai Bareilly districts.

The *Dikhts* intermarry with the following clans

Give their daughters to

REWA AND  
BUNDELRHAND { Baghel.  
Parihar  
Gaharwar

DOAB { Parihar  
Chauhan  
Bhadauriya  
Kachwaha  
Hára  
Jdon

ODDH { Chauhan  
Bhadauriya  
Kachwaha  
Sengar.  
Rathor  
Sombansi.

Take wives from

REWA AND  
BUNDELRHAND { Baghel  
Parihar  
Gaharwar

DOAB { Baghel  
Khichar  
Sombans  
Ponwar  
Bisen

ODDH { Bisen  
Gautam  
Chauhan.  
Gahlot  
Gaharwar.  
Raikwar  
Janwar.  
Ponwar.  
Sombansi  
Raghubansi.  
Amethiya  
Kath-Bais

DIRGBANSI, DRIGBANSI, OR DÚRGBANSI.

This clan is really a sub-division of the *Dikhts*. It claims descent from the *Surajbans* kings of Ajudhya At a remote period a cadet of the

family name *Dúig Bhao* is said to have emigrated to Guzerat, where his descendants took the title of *Dúrgbansí*, i.e., children of *Dúig*. Several generations later, one of their chieftains named *Kalyán Sáh*, received the title of *Dikhat* (q. v.), which thenceforth became the tribal name. About 550 years ago, a number of *Dikhat* adventurers entered the service of *Muhamamd Tughlak* and settled in *Oudh*. About a century later their descendants were invited by the Muhammadan authorities to expel the *Bhárs* from *Jaunpur*. Their efforts were completely successful, and shortly afterwards this section of the clan reverted to its old name of *Dúrgbansí*, in honour of one of *Dúrg Sahai*, one of their principal leaders. It is stated that the title of *Rája* was conferred on *Harku Rai*, their elected chief, by the Emperor *Akbar*, in recognition of the valour displayed by the clan at a great tournament held at *Allahabad*. In the 18th century the *Dirgbansís* were deprived of their possessions by *Balwant Singh*, *Rája* of *Benares*, but regained them in the annexation of the district by the British. Litigation and extravagance led to the loss of most of their ancestral domains, and by the time of the Mutiny the *Dirgbansí Rája* was in very reduced circumstances. From his antecedents, poverty, and relationship to the famous rebel *Koer Singh*, he might well have been tempted to rebellion, but on the contrary he behaved with conspicuous loyalty, and was rewarded with considerable estates and a title.

*Dirgbansís* are found chiefly in the *Jaunpur District* of the North-West Provinces. They have a male population of 7,600.

The clan is addicted to *Shákta* worship and pays special reverence to *Dúrga*. Like the *Dikhíts* the *Dirgbansís* belong to the *Kassýap gotra*.

*Dirgbansís* contract marriages with members of the following clans

Give their daughters to

*Sómbansí*

*Ráj Kumar*

*Gaharwar*

*Raghúbans*

*Nikumbh*

*Bisén*

*Surajbansí*

*Sirnét*

Take wives from

*Bisén*

*Nikumbh.*

*Kath-Bais*

*Chaupat Khambh.*

*Gargbansí*

*Chandél*

*Donwar*

## DORS

The *Dors* give a curious account of the derivation of their tribal name. They state that one of their kings offered his head to some local goddess, and was thus called *Dund*, which was afterwards corrupted into *Dor*. They claim kinship with the *Ponwars*, and their name is certainly found in the genealogical tables of that tribe.

## Traditional origin

The *Dors* are supposed to have emigrated from the middle to the upper Doab, early in the 10th century. They appear to have held a large tract of country, between the Jumna and the Ganges, long anterior to the Muhammadan invasions. Hardatta, a *Dor* chieftain, who founded Meerut and built Hapur, preserved possession of his family domain at Baran by becoming a convert to Islám, and paying a large ransom to Mahmúd of Ghazni. About the beginning of the 12th century, the power of the *Dors* began to wane. They were attacked by Méos and Játs, who at last became such a source of trouble to the *Dor* Rája, that he was glad to call in others to aid him in restoring order.

## History

A large band of *Bargújars* were on their way from Alwar to aid Pithlaj in his war with the Mahoba *Chandéls*. To Rája Partap Singh, the leader of the party, was entrusted the duty of subduing the Méos, and after a long and determined struggle he succeeded in driving them out. As a reward the *Dor* Rája gave him his daughter in marriage, with a dowry of 150 villages. The *Bargújars* remained nominal feudatories of the *Dors* until 1193, when the latter were again attacked by the Musalmáns under Kutub-ud-din Aibeg, who captured Meerut and Baran. Chandia Sén who was the *Dor* Rája at this time, repelled the attacks of the enemy with great vigour, until betrayed by his kinsman Ajaipál, and a confidential Bráhman retainer. Chandia Sén perished in the assault of his fort, but not before he had killed with an arrow Khwája Lál Ali, the leader of the Muhammadan troops. The power of the *Dors* rapidly declined after this, and the clan has now but little influence and no land.

The Kájpútána *Dors* are found in small number in Meywar and Dungaipuri. In the North-West Provinces they are chiefly settled in the Meerut, Aligarh, Bulandshahr, Moradabad and Banda districts. Their total male population is about 1,000. A few *Dors* are also scattered throughout the Saugor district of the Central Provinces.

## Geographical distribution

*Dors* contract marriages with Rájputís of the following clans

Give their daughters to

Gahlot

Tonwar

Chauhán.

Bargújar

Chauhan

Somwal

Pundir

Jhotiyána

Take wives from

Chamar-Gaur

Janghara

Gautam

Katheriya

Chauhan

Sómwal.

Pundir.

Jhotiyana.

### DÓNWAR OR DÓMWAR

This clan is of doubtful origin, and it is probable that it is in some way connected with the aboriginal *Dóms* as the tribal title seems to indicate. Even in the 12th century their status as Rájputís was doubtful (*vide* account of the *Sirnet* clan on page 125), and they are now of little consideration among their Kshatriya brethren. There is a Bhúinhár branch of the tribe, and both acknowledge descent from a common ancestor.

#### History.

The *Dónwar* Rájputís claim Dón Darauli in the Sáran district as the ancient seat of their race, and say they are descended from Mayúra Bhatta, the mythical progenitor of the *Biséns* of Majhaurí, the latter, however, disclaim all connection with them. The *Dónuars* at one time ruled over a considerable portion of Tihút. They are of dark complexion with non-Aryan features, which seems to confirm the suspicion of their aboriginal origin. If men of this clan are considered suitable for enlistment, care should be taken to ascertain that they are Rájputís and not Bhúinháís. They are sometimes known as *Rainya*, from the village of Raini in Azamgarh.

*Dónwars* are found chiefly in the Ghazipur, Ballia, Azamgarh, and Gorakhpur districts of the North-West Provinces. Their male population is not stated in the last Census Report.

#### Religion

*Dónwars* are of the *Batas* and *Kassiyap gotras*. Their favourite deity is the goddess Dúga.

*Dónwars* contract marriages with Rájputís of the following clans:

Give their daughters to

Pónwar

Chandél

Palwar. j

Gahlot

Nikimbh.

Drigbansi.

Kakan

Nandwak

Udmattia

Take wives from

Kath-Bais

Dhekhaha

Kakan

Nandwak

Udmattia

#### GAHALWÁR OR GAHARWÁR.

The name of this clan is connected with the Sanskrit *gah* meaning 'a dweller in a cave or deep jungle'. It is probable that they are of the same stock as the *Ráthors*, the latter having adopted Bráhmañism at a time when the *Gaharwars* still adhered to Buddhism.

The early history of this clan is very obscure. They claim to be descended from Rája Jai Chand of Kanouj, but this must be a myth as the *Gaharwars* furnished Kanouj with a dynasty previous to its being occupied by *Ráthors*. It is probable that they became incorporated with the latter and were dispersed on the conquest of Kanouj by Muhammad Shahab-ud-din Ghorí in 1194. The *Gaharwars* of Cawnpore even now derive their name from *ghar báhar*, because they were turned out of house and home after the fall of Kanouj. In Farukhabad there is a large and important colony founded in the 12th century by two brothers called Mán and Mahésh. In

Gorakhpur they claim to have come from Benares, which is highly probable, as the kingdom of Kanouj extended as far as that city. The head of the clan is the *Gaharwar* Rája of Kantit in Mirzapur. The Ghazipur branch claim to be descended from a cadet of this family who was given land in the district by one of the Delhi Emperors.

The *Gaharwar* clan is peculiar to Oudh and the North-West Provinces and is unknown in Rájputána and the Punjab. It has a male population of 28,000 and is found chiefly in the Farukhabad, Etah, Cawnpore, Allahabad, Mirzapur, Ghazipur, and Hardoi districts.

Religion                      The favourite *Gaharwar* deity is *Durga*.  
The *Gaharwar*s intermarry with the following clans

Give their daughters to		Take wives from	
IN OUDH	Gaur	IN OUDH	Dhakré
	Bais		Janwar
	Chandél	IN THE DOAB	Nikumbh
	Sombansi		Chandél
	Dikhit		Raikwar
IN THE DOAB	Chauhan		Gaur
	Rathor	EASTERN DISTRICTS	Haribhans.
	Bhadauriya		Banaphar.
	Kachwala		Kath-Bais.
EASTERN DISTRICTS	Raghubansi		Sakarwar
	Nikumbh		
	Chandé		
	Kausik		

#### GAHILOT OR SISODIYA

This clan belongs to the Solar race. Its name is derived by some from *guha* 'a cave,' because one of the wives of the Rána of Meywar, escaping from the sack of Balabhi in 524, took refuge among some Bráhmans, and was delivered of a son in a cave. The boy was called *Goha* or 'cave-born' by his protectors, and his descendants bear the title of *Gohilot*, *Grahilot*, or *Gahlot*.  
Traditional origin                      Others derive the name of the clan from *gahla* 'a slave girl,' in allusion to their real descent

The *Sisodiyas* or *Gahlots* claim descent from Ráma, king of Ajudhya. The clan emigrated from Oudh in the 2nd century, and established itself in Guzerat in 319. A *Sisodiya* dynasty founded Balabhi in Kattiawar, and ruled over India and Ceylon for upwards of a thousand years. After being driven out of Kattiawar by Scythian invaders from the west, the clan settled at Aháí near the modern Oodeypore, from which they derive their title of *Tháuriya*. In the 12th century the ruling family was represented by two brothers, one of whom settled at Dungarpur where his descendants

still call themselves *Aháriyas*, and the other at Sisodha, which gave a name to the principal section of the clan. The *Gahlóts* have a very curious tradition that the Ránas of Oodeypore are of Persian descent. They state that Piatáb Chand *Gahlót*, the conqueror of Chitór, was married to a granddaughter of the famous Persian monarch Nausherwán, whose wife was Marian, daughter of Maurice the Greek Emperor of Byzantium. The *Sisodiyas* in ancient times were distinguished for their unyielding hostility towards Islám. Their celebrated chieftain Rána Sangar commanded the Rájput army which was defeated by the Mughals under Bábar at Futtehpur Sikri, and by their haughty refusals to allow daughters of their house to marry the Mughal princes, they repeatedly incurred the wrath of the Delhi Emperors.

*Gahlót* settlers established themselves in Etawah about 1325, where they were assigned large grants of land by the Emperor Muhammad Tughlak. In 1189 a *Gahlót* adventurer called Govind Rao assisted Pirthiráj, the *Chauhán* Rája of Delhi, against Jar Chand, the *Ráthor* Rája of Kanouj. For his services he received a grant of several villages in Farukhabad and Cawnpore, whence the clan spread itself all over Oudh and the North-West Provinces, expelling the aboriginal Bhais and Koris.

The *Gahlót* and *Sisodiya* are numerous in Rájputána, where they have a male population of 41,000. The Mahárána of Oodeypore or Meywar is the head of the clan, and ranks highest among the Rájput princes. In Oudh and the North-West Provinces the *Gahlót* only number about 2,000 males, and occupy a comparatively humble position owing to their poverty, which has compelled them to seek wives from inferior clans. In Rájputána the *Gahlót* and *Sisodiya* are found chiefly in Meywar, in Oudh and the North-West Provinces their settlements are scattered through the Mozaffarnagar, Meerut, Aligarh, Muttra, Agra, Etah, and Cawnpore districts.

The principal septs of the clan are as follows

Gahlot	Kailwa.	Boranna
Sisodiya	Mohar	Gohil
Ahára	Tuberkiya	Ranawat
Manguliya	Chandrawat.	Sakhtawat

Tribal divisions

Both in Rájputána and the North-West Provinces the chief tribal divinity is Mahá-



deo The *Gahlót* belongs to the *Kassyp gotra*, and intermarry with the following clans

In Rájputána.		In Oudh and North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Kachwáha.	Kachwáha.	Chauhán	Báchal.
Jádu	Jádu	Kachwáha.	Dhakré.
Chauhán	Bhátli	Pundir.	Bais
Ráthor	Chauhán	Solanki.	Baresari
Ponwar	Ráthor.	Ráthor	Bhalé Sultán.
Bhátli	Gaur	Ponwar.	Chhokar
	Bargújar	Bargújar	Indauliya
	Ponwar	Katheriya.	Jais
	Tonwar	Parhar	Gaurahar.
	Bhátli.	Sakarwar	Ráwat.
		Chandel.	Puraj
		Bais	Uriya
		Ujjaini.	Dikhit
		Raghubansi.	Parihar
		Nikumbh	Chandel
		Kansik.	Sengar
		Gautam	Chauhan
			Donwar
			Gautam
			Kákan
			Karchuliya
			Banáphar
			Raghubansi.
			Barheliya

### GARG OR GARGBANSI,

The title of this clan is derived from Garg, the name of a famous Hindu *Rishi* whom they claim as their ancestor. The latter is supposed to have been summoned from Kanouj by Rája Dasráth, the father of Ráma, to aid him in the performance of the *Aswaméda*\* or horse sacrifice. The *Gargbansis* are now of little importance, and take a low place among Rájputs. There is a Bhúinhar branch which is admittedly of the same stock. The *Garg Chhatris* are generally regarded as inferior *Bais*, and should seldom be enlisted.

\* See page 131

The *Garg* clan is only found in Oudh and the North-West Provinces  
 Geographical distribution It has a male population of 5,000, and is scattered throughout the Azamgarh, Fyzabad, and Sultanpur districts

The *Garg* intermarry with the following clans.

Give their daughters to

Kalhans  
 Súraj bans.  
 Bisón  
 Gautam  
 Bandhalgoti  
 Bhalé Sultan  
 Sirnet.  
 Kanhpuriya  
 Sombans  
 Gahlot  
 Bachhgot.

Take wives from

Barwar  
 Raikhar.  
 Kausik  
 Kath-Bais  
 Palwar

### GAUR.

This clan is supposed to take its tribal name from *Gauda*, one of the ancient names of the western portion of Bengal, which was ruled over by a dynasty of this race.

Traditional origin

Little is known of the history of the clan. They are believed to have held Ajmere previous to its conquest by the *Chauháns*. They served with distinction in the wars of Pirthiráj, and one of their leaders founded the small *Gaur* state of Sapur in Rájputána which after surviving seven centuries of Mughal domination, was annexed in 1809 by the Mahrattas under Scindia.

History.

The *Gaur* clan is very numerous in the North-West Provinces. The Farukhabad settlement was founded about the 12th century, by emigrants from Katehar in the Shahjahanpur district, led by two brothers, Saihé and Barhé. The Etawah branch state that they came from Rupur, in Rájputána, as early as 650, expelled the Méos, and prospered exceedingly until the beginning of the 12th century, when they were crushingly defeated by the great *Banáphar* heroes Alhál and Udál. The Cawnpore

colony claim descent from Rája Prithiví Déo, who came from Gauh Gajni to the court of Jai Chand, the *Ráthor* king of

Gaur settlements in Oudh and the North-West Provinces

Kanauj, whose daughter he married receiving land in the Kalpi and Manikpur districts as

her dowry. In one of his raids on the Méos, Prithiví Déo saw and became enamoured of the daughter of Méo Rája, and carried her off and married her. The Meos dissembling then with, invited the *Gaurs* to a feast, and at a preconcerted signal murdered all their guests except the two Rájis who escaped. The *Méo Ráji* took refuge with a *Báhmán*, and the *Ráthorin* with a *Chamár*, hence the two great sub-divisions of *Báhmán-Gaur* and *Chamar-Gaur*. The latter asserts its superiority over the former as being of pure *Rájpút* blood by both parents. It is, however, probable that the story was fabricated to conceal a connection with the low caste *Chamáis*. The third sub-division of the clan is the *Bhát-Gaur*, but the story of their origin is unknown. The *Améthiyas* of Oudh are a branch of the *Chamar-Gaur* and cherish the memory of their traditional origin by worshipping the *ránpi* or currier's scraper. The *Gaurahar* of Budaun, Aligarh, and Etah are also of *Chamar-Gaur* origin but have lost status by inferior marriages.

The *Gaur* of *Rájpútána* only number 3,500 males and are found chiefly in Meywar and Jeypore. In Oudh and the North-West Provinces the

*Gaur* have a male population of 39,000 and are scattered through the Farrukhabad, Etawah, Etah, Budaun, Shahjahanpur, Moradabad, Cawnpore, Hamirpur, Unao, Sitapur, and Hardoi districts.

The principal septs of the *Gaur* are as follows

In Rajputána		In Oudh and the North West Provinces	
Untahr	This is on the authority of Tod. It is probable that many of these septs are now extinct.	Chamar-Gaur	It is probable that the four first named are connected with Chamars, Brahmans, and Bhats, and the fifth with Ahirs.
Silhala		Bahman-Gaur	
Tur		Bhat Gaur	
Dusena		Améthiya	
Budaun		Gaurahar	

The *Gaur* intermarry with the following clans

In Rajputána		In Oudh and the North West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Gahlot	Kachwáhr	Ponwar	Dikhil
Ráthors	Ponwar	Baghel	Janwar

In Rajputána		In Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Tonwar	Bargujar	Bais	Chandél
Kachwáhr	Tonwar	Chandél	Kath Bais
Bargujar	Chauhán	Rukwar	Gaharwar
Chauhán		Katigar	Dhakré
		Sombansi	Rukwar
		Nikumbh	Ahban
		Dhakré	

In Oudh and the North-West Provinces the *Báhmaṇ-Gaur* and *Bhát-Gaur* can contract alliances with the same clans as the *Chamar-Gaur*, but have to pay heavily for the privilege-

### GAUTAM

This clan belongs to the Lunar race but is not one of the 36 royal tribes. Their history goes back to the times when the restrictions of caste were little regarded, for although admittedly Kshatriyas, the *Gautams* claim a Bráhmaṇ called Śiṅghī as their ancestor, one of whose descendants married a daughter of the *Gaharwar* Rája of Kanouj and received as her dowry all the country from Allahabad to Hardwar. From this event the clan ceased to be Bráhmaṇs and became Kshatriyas, the head of the family taking the title of Rája of Argal, a village in the Fatehpur district.

In the 11th century the *Gautam* Rájās ruled over a considerable tract of country on both banks of the Ganges. In 1183 they generously bestowed several villages on Páimal, the *Chandél* Rája of Mahoba, after his defeat by Pirthuáj *Chauhán*. About 1250 the *Gautam* Rájās of Argal refused to pay tribute to the Muhammadan kings of Delhi, and their Governor in Oudh tried to seize the *Gautam* Rání while bathing in the Ganges at Buxar. An account of how she was rescued by two *Bais* adventurers will be found in the history of that clan. It is said that the Rája promised his son-in-law as a dowry all the villages whose names the bride could pronounce without stopping to take breath. She had already named 1,440, when the Rája's son, seeing his heritage slipping away from him, seized her by the throat, and prevented further utterance. The 1,440 villages referred to, all on the left bank of the Ganges, constituted what was afterwards known as *Baiswára*. In 1194 the *Gautams* were overwhelmed along with their *Ráthor* allies by the Musalmans under Muhammad Ghori. The clan gradually recovered its power, but in the reign of Humáyūn they participated in the revolt of Sher Shah, which

brought upon them the vengeance of the Emperor. Branches of the clan settled in Gorakhpur, Unao, and Ghazipur about 500 years ago. In Azamgarh they have mostly become Muhammadans. The head of the clan is the Rája of Aigal in Fatehpur.

The *Gautam* clan is not known in Rájputána. In Oudh and the North-West Provinces it has a male population of 41,000 found chiefly in the

Geographical distribution      Budaun, Cawnpore, Fatehpur, Banda, Hamirpur, Benares, Mirzapur, Jaunpur, Ghazipur, Ballia, Gorakhpur, Basti, Azamgarh, Unao, and Sitapur districts.

The *Gautams* reverence Mahádéo. Their tribal divinity, however, is Dúrga, who is represented by a sword, which is worshipped with prayers and offerings. During the month sacred to the goddess, all *Gautams* abstain from shaving, the headmen of the clan live on milk and fruits, and all sleep on the bare ground.

Religion

The *Gautams* are divided into the four following branches:

Tribal divisions	Rája	Rána
	Ráo	Ráwat

*Gautams* intermarry with the following clans.

In the Doab		In Oudh	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Bhadaurlya	Dikhli	Tilokchand Bals	Janwar
Chauhán	Chandál	Chauhán	Rakhwar
Kachwaha.	Kath-Bals	Bhadaurlya	Dikhli
Gahlot	Khichar	Amethlya	Digbans
Ráthor	Panwar	Ráthor	Kath Bals
Jádon	Bisón	Súrjbarsi	Chandál
Parihar		Kalhans	Gaharwar
Bals.		Strict	Palwar
			Ráj Kumar
			Ahban

### GAURÁVA

*Gauráva*, *Gaurarya*, and *Gaurua* are general terms applied to all Rájputs who have lost rank by the practice of *harao* or widow-mariage. They should therefore hardly be regarded as a clan, but rather as a collection of Rájputs of fallen grade.

*Gaurávas* are found in the Agra, Muttra, Bulandshahr, and Delhi districts. They generally describe themselves as belonging to the clans from which their ancestors were originally expelled. For this reason it is almost impossible to state their numbers.

*Gaurávas* are divided into the following septs.

Tarkar	Bhal.	Náre
Jasawat	Bargala.	Uriya.
Jais	Indauliya.	Mahadwar
Jaiswar.	Báchhal.	Bangar
		Porth

*Gaurávas* marry among themselves. A few clans of pure Rájputés occasionally take wives from *Gauráva* septs. Towards Delhi they are said to be particularly quarrelsome, but sturdy in build and clannish in disposition.

#### HARIOBANS, HAYOBANS, HAIHA, OR HAIHAYA.

This clan belongs to the Lunar race, and though small in numbers, takes high rank among the Rájputés of the eastern districts of the North-West Provinces.

The fabled ancestor of the clan was a mythical personage called Sahásra Arjún, who, though at one time possessed of a thousand arms, is said to have lost all but two in various encounters with Paráshu Ráma, the champion of oppressed Bráhmans. Eighteen centuries ago, the *Hayobans* clan was extremely powerful, and held all the eastern parts of what is now known as the Central Provinces. There they founded the cities of Mahéshwari, Raipur, and Ratanpur, and furnished the latter with a dynasty which ruled over Chhatisgarh for 32 generations and only became extinct towards the end of the century, after having previously been deposed by the Mahrattas.

The *Hayobans* of the North-West Provinces claim descent from a band of emigrants, who left Ratanpur about 1,000 years ago under the leadership of Chandra Got, and settled on the banks of the Gogra at Mánjhi in Sáran, whence they undertook a number of successful expeditions against the aboriginal Cherús. Two hundred years later their descendants moved to Behea in Sháhabad, where they remained for five centuries. In 1528, the head of the clan, Rája Bhopat Déo, or one of his sons, violated a Bráhman woman named Mahéni, who belonged to the household of their *Párohut*.

on family priest Mahéni is said to have burnt herself to death, and when dying to have imprecated the most fearful curses on the *Hayobans* race. Soon after this the clan left Behea, crossed the Gogria, and settled near Haldi in Ballia. It is from this place that the *Hayobans* Rájas derive their title. The place of Mahéni's death is still pointed out under a *pipal* tree near the railway at Behea.

The swaithy complexions and non-Aryan features of the *Hayobans* Rájpúts have led many authorities to suppose that they are really aboriginal *Tamils*, but it is very improbable that they would be permitted to retain the high place they hold among Chhatís were there any doubts as to the purity of their origin.

In the North-West Provinces, the *Hayobans* are found chiefly in Ballia; they are also scattered in small numbers throughout the Shahabad district of Behar. Their number about 1,500 males.

The *Hayobans* intermarry with the following clans

Give their daughters to

Ujjainis (Ponwars)

Gaharwai

Sakarwar

Take wives from

Ujjainis (Ponwais)

Lautamiya

Kakan

#### INDAULIYA OR INDAURIYA

This clan is believed to be a degenerate offshoot of the *Tonwars*, and claims to have emigrated into the Agia district from Indore.

The clan is practically confined to the neighbourhood of Agia and has a male population of nearly 3,000.

*Indauliyas* intermarry with the following clans

Give their daughters to

Baresari

Bargujar

Chauhan

Kachwaha

Take wives from

Baresari

Bargujar

Chauhan

Kachwaha

## JÁDU, JÁDON, AND JÁDUBANSI

A famous clan belonging to the Lunar race. It claims descent from Yádu, son of Yayáti, fifth in descent from Krishna, the tribal hero. Tod describes the Yádu as "the most illustrious tribe in Ind"\*

Traditional origin

From the legends of the clan it would appear that the first of the Jádus settlements were at Indiapiástha and Dwarka. After the death of Krishna the Jádus were driven out of India, founded Ghazni in Afghánistán, and ruled over the whole of that country and portions of Central Asia, as far north as Samarkand. The pressure of Græco-Bactrian

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and Muhammadan invasions forced them back into the Punjáb, and at a later period they were driven across the Sutlej into the Bikaneri desert, where they established themselves at Jeysalmeeri. In the Punjáb the Jádus are known as *Bhátis*, but comparatively few are Híndus, the majority having accepted Islám, shortly after the early Muhammadan conquests. A large number of the Musalmáns of eastern Rájputána are of Jádus descent, and are known locally as *Khanzádas* or *Méos*.

In Oudh and the North-West Provinces where the Jádons have numerous settlements, the clan is divided. One branch calls itself *Jádu-bansi*, to distinguish it from the Jádons of the Doáb, who have lost status through practising *karao* or widow-marriage, and through violating Rájput custom by marrying into their own clan. The latter state that while Ajuna was escorting the ladies of Krishna's family from Hastinapur to

Jadon and Jadubansi settlements in Oudh and the N-W Provinces

Dwarka, a number of them fell into the hands of the *Bhils*. They were recovered some months later, but owing to doubts as to the paternity of their children, the latter were regarded as inferior, and it is from them that the endogamous Jádons are descended.

Inferior Jádons are often called *Bágrí*, which is used as a term of reproach. The Jádons of Bulandshahr are known as *Chhohazáda* or descendants of a slave girl. The *Baresari*, a Jádun sub-division found in the Agra district, say that they were given that title, which corresponds to *Bahádur*, by the Emperor Akbar, for their services at the siege of Chitói. The *Jasawat*, another Jádun sub-division of the Agra district, describe themselves as emigrants from Jeysalmeeri and Jeypore. The head of the Jádun clan in the North-West Provinces is the Awa Rája of Jalesar in Etah.

The Jádons, Jádus and Jádubansis number 9,000 males in Rájputána, and are found chiefly in Jeysalmeeri, Jeypore, Bhimtpur, and Keowlee, where they furnish

Geographical distribution

\* Annals of Rajasthan



the ruling family In Oudh and the North-West Provinces they have a male population of 35,000, of which 26,000 are *Jádons*, and 19,000 *Jádu-bans*. They are found in the Bulandshah, Muttra, Agra, Etah, and Aligarh districts

The principal septs of the clan are as follows.

In Rájputana	In Oudh and the North-West Provinces
Jádus (of Kerowlee)	Chhokar
Jarécha (of Kutch-Bhuj)	Baresari
Mudécha	Bargala
Bitman	Jaiswár.
Soha	Jasawat
Sumécha (now Musalmans of Sind) }	Porch
	Uriya
	Nara

The *Jádons* of Rájputána and of the North-West Provinces both worship Krishna, and are consequently of the *Vaishnáva* sect. *Jádons* who

are not endogamous and who do not practise  
Marriages widow-marriage rank high in the social scale,

but those who have adopted these customs are held in low estimation, and are in fact hardly recognized as Rájputés by tribes of purer lineage. *Jádons* intermarry with the following clan.

In Rájputána		In Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Gahlot	Solanki	Tonwar	} Same.
Ráthor	Baghel	Chauhén	
Kachwáha	Ráthor.	Ponwar	
Jhalla	Gahlot	Bargájar	
Chauhán		Parihar	
		Gahlot	
		Ráthor	
		Kachwáha	
		Chauhán	

#### JHALLA

The history of this clan is very obscure. According to Tod, it must have emigrated into Rájputána from Northern India at the invitation of

Traditional origin and history the *Sissodhya* Ránas of Meywar They furnish the ruling family of the petty State of Jhallawar, and owe their present high status as Rájputés to the valour and heroism of their ancestors. "A splendid act of self-devotion of the *Jhalla* chief when Rána Partab of Meywar was oppressed with the whole weight of Akbar's power, obtained, with the gratitude of this Prince, the highest honours he could confer his daughter in marriage, and a seat on his right hand."\*

The *Jhalla* clan is found only in Rájputána, and is most numerous in Meywar and Jhallawar It has a male population of 2,900.

Religion. *Jhallas* are *Vaishnávas* and worship *Krishna*

The clan is divided into the following septs

- Tribal divisions                      1. *Jhalla* proper                      1                      *Makháwana*.

*Jhallas* contract marriages with Rájputés of the following clans

Give their daughters to

Take wives from

Jadu

Jadu

Rathor

Rathor

Kachwaha

### JANGHÁRA.

The designation of this clan is said to be derived from the Persian *Jang*, 'a battle,' and the Hindi *hára* 'defeated,' because the tribe under *Puthnáj Chauhán* was defeated by *Shaháb-ud-din Ghorí* in 1193 This explanation, however, is denied by most of the clan, who say that their tribal name is a corruption of *jang* 'war,' and *ahára*, a local word indicating hunger, meaning "the men who hunger for war."

The *Janghárás* were originally a sept of the *Tomars*, from whom they parted in disgust on the latter being conquered by *Chauháns* They claim to have entered Rohilkhund under the chieftainship of one *Dhápú Dhám* whose love of fighting must have been proverbial to judge from the following couplet which is still sung by women of the clan

"Below is earth, above is Rám,  
Between the two fights *Dhápú Dám* "

\* *Annals of Rajasthan*

The settlement in Rohilkhund probably took place about the 15th century. The traditions of the clan, however, point to an earlier occupation. The *Jangharias* of Bareilly state that they ejected the Gwálas in 1388, and the Ahirs in 1405. The *Katheriya* Rájputs are said to have been expelled from Rohilkhund by this clan. The *Jangharias* have always been turbulent and warlike, they should furnish the army with some excellent recruits.

*Jangharias* are found in the Bareilly, Budaun, and Shahjahanpur districts of the North-West Provinces. They have a male population of over 10,000.

The clan is divided into two principal septs.

Bhur Jangharias      |      Tarai Jangharias

The *Bhur* sept ranks higher than the *Tarai*. The ancestors of the latter are stated to have lost grade through alliances with women of their own clan. This sept now practises *karao* or widow-marriage, and has consequently fallen in status.

*Jangharias* contract marriages with Rájputs of the following clans:

Give their daughters to

Pundri

Katheriya

Chauhán

Katíyar

Gahlot

Tonwar

Bargujar

Bhatti

Take wives from

Pundri

Katheriya

Bargala

Bais

Bhail Sultan

Jais

Jaiswar

Jataulha

## JANWÁR

The derivation of the title of this clan is very doubtful. It is possibly connected with *jánwar* 'an animal,' in allusion to a curious tradition that one of their earliest Rájas while hunting saw a wolf pick up a child and carry it off to his den. The Rája pursued it, and after having followed up the winding passages of the cavern for some time, came suddenly upon

an open space, where he saw a venerable *fakir*\* sitting with the infant on his knees. Recognizing that the wolf was nothing less than a *jogī*† who had assumed that form, the Rájá prostrated himself before him in silent reverence. In return for his religious conduct, the holy man blessed him and his offspring, and promised that no wolf should ever prey on a *Janwár's* child. The blessing is said to have retained its full efficacy to the present day.

The *Janwárs* claim as their ancestors, two *Chauhán* Rájputs named Súraj and Dásu, who emigrated into Oudh either from Balabgarh near Delhi, or from the banks of the Nerbudda, soon after the fall of Kanouj in 1194.

Dásu settled in a tract of country between Hardoi and Unao whence his descendants established themselves all over the latter district. The *Janwárs* of Unao were ever a bloodthirsty and unscrupulous race, and added largely to their possessions by the forcible retention of their neighbours' property. Jása Singh, the head of this portion of the clan, was a notorious character in the Mutiny. On the breaking out of disturbances he was the first to turn against us, he seized the Fatehgarh fugitives and sent them in as prisoners to the Nána at Cawnpore, and his followers were prominent among those who opposed General Havelock's force at Unao. There Jása Singh was mortally wounded. One of his sons was afterwards hanged, and the whole of his estates were confiscated. The family is now extinct.

The descendants of Súraj, the joint founder of the clan, went further north, crossed the Gogra and settled in Bahraich and Gonda towards the middle of the 14th century. One of the most famous members of this branch was Baijai Sáb, who in 1374 was a *risaldár* in the service of the Emperor Firoz Tughlak, and one of the leading pioneers of the Rájput colonization of Oudh. Early in the reign of Jahángir (1605–1627) one of his descendants, named Bahám Dás, founded the town of Bahámpur. The *Janwár* Rájás of Balrampur were always noted for the success with which they resisted the exactions of the Lucknow court. When the Mutiny broke out, the *Janwár* Rájá alone of all the chieftains of the Gonda district never wavered in his allegiance to the British, and showed his loyalty by sending a powerful escort of his own followers, to protect the civil officers at Secroia who were at the mercy of the mutinous sepoys. On their arrival at Bahámpur, he removed them to his fort at Pathánkót, and sent them thence under a guard to Gorakhpur. This

\* The term *fakir* is applied generally "to all ascetic and mendicant orders both Hindu and Muhammadan. Professed ascetics are called *Sādhus* if Hindus, and *Pirs* if Muhammadans. They live on alms and have generally in their hands the custody of petty shrines, the regular service of village temples and mosques, and the guardianship of village cemeteries. They usually let their hair grow long, and many smear themselves with dust and ashes."—Ethnographical Handbook.—Crooke.

† *Jogis* are Hindu devotees who among other tenets maintain the practicability of acquiring even in life command over elementary matter by certain ascetic practices.

loyal behaviour exposed him to the attacks of the rebels, but he proved too strong for them, and in the trans-Gogia campaign which terminated the Mutiny, Rájá Dirgbijai Singh joined the British force with his tribal levy, and assisted in the final defeat and dispersion of the mutineers on the Nepál border

The *Január* clan is only found in Oudh and the North-West Provinces It has a male population of 12,000, and is settled chiefly in the Lucknow, Unao, Sitapur, Hardoi, and Gonda districts

The chief object of worship with the *Janwárs* is Bhawáni Their sacred place of devotion is Débi Páttan in the Gonda district

Religion

*Janwárs* intermarry with the following clans

Give their daughters to	Take wives from
Bais	Raghubansi
Dikhit	Gargbansi
Kanhpuriya	Chandel
Chamar Gaur	Gaur
Surajbans	Chauhan
Kalhans	Raikwar
Sirnet	Palwar
Chandaauriya	Biwar
Ponwar	
Jadon	

### KACHWÁHA.

The name of this clan is derived from the Sanskrit *káchchapa* 'relating to a tortoise' which animal was probably the tribal gor or totem Their enemies the *Ráthors* used to taunt them by insinuating that their name of *Kachwáha* was derived from *kusa*, 'grass' because their swords would cut no deeper than one of its blades The *Kachwáhas* claim descent from Kúsha, son of Ráma, King of Ajudhya, who is said to have first settled at Rohtas on the Sône, whence his descendants emigrated to Naiwar in Western Bundelkhund

In the 2nd century the *Kachwáha* princes of Narwar adopted the affix of *Pál*, which appears to have been the ordinary title of a Rájput in early

times, eight centuries later they changed this epithet for *Singh*. In 967, Soia Singh, Rája of Narwar, expelled his son Dhola Rai, who, after ejecting the *Minas* and *Bargújans*, founded the principality of Dhundur or Ambar, now known as Jeypore, which became the State capital in 1728. A *Kachwáha* dynasty ruled over Narwar and Gwalior up to 1129, when Rája Téjpal left Gwalior to marry a daughter of the Rája of Deora, and was so charmed by her society that he never returned. He was succeeded by his *Parihái* nephew Páramal, and is generally described in *Kachwáha* annals as "the bridegroom prince," in allusion to the romantic

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circumstance which caused him to abandon his throne. After an interval of several

centuries the *Kachwáha* princes of Dhundur or Ambar reobtained possession of Narwar, through the marriage of their daughters to the Muhammadan Emperors. They owed their greatness, as others their decline, to the rise of the Mughal power. Rája Báharmal of Ambar was the first Rájput chief who paid homage to Islám. His son Bhagwándás was an intimate friend of the Emperor Akbar, and his name is execrated among Rájputs for having sullied the purity of the race by bestowing his daughter in marriage on a Musalmán. She married Selim, Akbar's eldest son, who succeeded his father on the imperial throne under the title of Jahángir. Bhagwándás was succeeded by his famous nephew Mán Singh, one of the most brilliant characters of Akbar's court, who with his *Kachwáha* clansmen subjugated Assam and Orissa, and quelled a formidable insurrection in Kábul. The Ulwar State which is ruled over by a *Kachwáha* dynasty, is composed of petty principalities which till the middle of the last century owed allegiance to Jeypore and Bhurtpur. Its independence only dates from 1803, when it was recognized by Lord Lake for services rendered in the Mahratta War.

Adventurers from the *Kachwáha* kingdom of Gwalior emigrated to Jalaun, where they settled in the Madhugarh tahsil, which was formerly known as *Kachwáhagarh*. In 1656 the Jalaun settlement established

*Kachwaha* settlements in the colonies in Etawah. The *Kachwáhas* of North-West Provinces

Bulandshahr state that their ancestors migrated from Narwar to Ambar and thence to the Doáb. The Rája of Rampur in Jalaun is the head of the clan in the North-West Provinces. The *Kachwáhas* of Muzaffarnagar call themselves *Jhotiyána* and are connected with the *Kachwáhas* of the Doáb.

In Rájputána the *Kachwáhas* number 68,000 males. They are found in Ulwar, Jeypore, and the two districts of the latter known as Shaikha-

wattí and Tonwarwattí.\* In the North-

Geographical distribution

West Provinces their male population amounts to 31,000. They are found chiefly in the Muzaffarnagar,

\* Also called Torawattí.

Meerut, Muttra, Agra, Etawah, Cawnpore and Jalaun districts The latter furnished some of the finest soldiers of the old native army

*Kachwahas* are of the *Gautam* gotra and worship Rám Chandra In Rájputána their favourite deities are Jamwahi Mata, Dúnga, and Jím-mata, Kíishna and Hanuman are also worshipped under the local names of Gopinathji and Balaji respectively The tortoise is an object of veneration to the clan and was probably the tribal totem

#### Religion

The *Kachwaha* clan is divided into the 12 following *gotras* of 'chambers,' each of which claims descent from one of the 12 sons of Píthiví, who was Rája of Jeypore about 1600, during the reign of Sikandar Lodi

Chatarbhojot	Khangarot	Khumbawat
Kalyanot	Sultanot	Khambani
Nathawat	Pachaenot	Sheobaranpota
Balbhedarot	Gogawat	Banbirpota

The *Kachwahas* of a portion of Jeypore are known as *Shaikhawats* and their country as Shaikhawatti They were ruled formerly by a confederacy of petty chieftains related to the Rájas of Jeypore, whom they acknowledged as their suzerains They give the following curious account of the origin of their name At the commencement of the fifteenth century, their chieftain Mokulsinghji, who was childless, was accosted one day by a Musalmán *fakir* called Shaikh Buihan, who demanded alms The Rájput courteously granted his request, and watched him with astonishment, as he drew a copious flow of milk from a female buffalo, whose udders were known to be exhausted After witnessing this occurrence, the old chief, satisfied that the *fakir* was a worker of miracles, prayed that through his intercessions he might no longer remain childless In due time his prayer was granted, and his wife bore him a son who was called Shaikhaji, in accordance with the *fakir's* injunctions It was further ordained by the *Pir*\* that the child and his descendants should wear Muhammadan clothing, abstain from pork, and only eat the flesh

The Shaikhawat Kachwahas of animals *halláled* in the orthodox fashion by a Musalmán Four centuries have passed since the occurrence of this incident, but the *Shaikhawats* still reverence the memory of Shaikh Buihan, and obey the majority of his precepts During the early part of the century Jeypore and Shaikhawatti suffered from the exactions of Maháttas and Pindáris The country was given up to rapine and bloodshed, and the inhabitants raided without scruple into the adjoining British districts In 1834 it became necessary to despatch an expedition on the restoration of order, and the *Shaikhawatti*

\* A *Pir* is a Muhammadan Saint

chiefs were called upon to "raise a corps of their own marauders, with which to keep the peace"\* Two years later, this corps, which was led by British officers, was transformed into a brigade of all arms, and after rendering excellent service in Rájputána, greatly distinguished itself in the Sutlej campaign, and behaved with conspicuous loyalty in the Mutiny In 1861 the Shaikhawattí battalion was numbered the 13th, and became one of the regular regiments of the Bengal Army. After an interval of some years, the corps has returned to its old recruiting grounds, and is now chiefly composed of the sturdy Rájputís of Shaikhawattí, Jeypore, and Ulwar

*Kachwáhas* intermarry with the following clans

In Rájputána		In Oudh and the North West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Ráthor	Ponwar	Tonwar	Ahban
Gaur	Solankí	Hára	Chauhán
Chauhán	Jhalla	Bhadauriya	Ráthor
Hára	Bargujar	Jádon	Chamas Gaur
Sisodiya		Sisodiya	Primar
Jádus			Gentam
Tonwa			Chandel
			Bus
			Dikh

Although the *Kachwáhas* under Mán Singh performed prodigies of valour in the service of the Mughals, they did not enjoy as high a reputation for courage as the *Háras* and *Ráthors*. "This may be attributed partly to their having succumbed to the enervating vices of the neighbouring court of Delhi, and still more to the degradations which they suffered at the hands of the Mahiattas, to which they were more exposed than their western brethren"†

### KÁKAN

Very little is known regarding the history of this clan. The only information they can give as to their origin is that they belong to the *Síraj-bans* stock, and are descended from a Rájput adventurer named Ratan Rai, who emigrated into the Ghazipur district from Fyzabad, some time in the 16th century, and expelled the aboriginal Bhars. The *Kákan* of Azamgarh fix their original home at a place called Kapurí Kedáí, somewhere in the west, and say that they overcome the Sunís

\* Historical Records of the Bengal Army — *Carleu*

† Annals of Rajasthan — *Tod*



*Kákans* are found chiefly in the Ghazipur, Ballia, and Azamgarh districts of the North-West Provinces. They have a male population of about 6,000.

The favourite deity of *Kákans* is the goddess Dúnga. They are of the *Bhargú gotrá*.

*Kákans* contract marriages with Rájputs of the following clans

Give their daughters to

Bais

Raghubansi.

Palwar

Gautam

Nandwak

Ujjaini

Hayobans

Bisén

Take wives from

Birwar

Donwar.

Singhél

Séngar

Karchúliya

Narauni

Udmattia

Bais

#### KALHANS.

The traditional explanation of the name of this clan is that one of their Rájas used to pet a *kála hans*, or 'black swan,' but it is more likely that the *kálá hans* was the tribal totem. The legendary ancestor of the clan was one Saháj Sáh, who some time in the 14th century took service under Malik Ain-ud-din, the Muhammadan Governor of Oudh, and was given estates in the Gonda district as a reward.

At this time Gonda was ruled by an aboriginal Dóm Rája called Ugrasén, who had the temerity to ask for the hand of Saháj Sáh's daughter in marriage. The Rájput dissembled his rage at the indignity offered him, and pretended to comply, but when the Dóm came with his followers to claim the bride, plied them with liquor until they were insensible, and then murdered them. After this the Dóm kingdom was taken possession of by the *Kalhans* who also established *Bisén* and *Bandhalgoti* settlements in their territories, which were then very thinly populated. The *Kalhans* dynasty ruled in Gonda until the 16th century, when, after a career of unbridled oppression, Rája Uchal Narayan Singh brought destruction upon his family by outraging the daughter of a Brahman called Ratan Pánde. Un-

able to obtain any reparation, the Bráhmaṇ sat at the ravisher's door for 21 days, refusing food of any kind, until death put an end to his sufferings. His wife died at the same time from grief. Before his spirit fled, he pronounced a curse of utter extinction on the family of his oppressor, modifying it only in favour of the family of the younger Rání, who had shown him some kindness, and to whom he promised that her descendants, the present Rájas of Babhnápur, should succeed to a small *rāj*. The Bráhmaṇ's curse was fulfilled, a few months later one of the branches of the Sarju changed its course, overthrew the Rája's fortress, carried away everything in indiscriminate ruin, and left not a member of his household alive except the junior Rání, who shortly afterwards gave birth to a son. After this the *Kalhans* country was divided among a number of clans, and the Rája ceased to have any political power.

The *Kalhans* clan is not found in Rájputána or the Punjáb. In Oudh and the North-West Provinces it has a male population of 12,000, and is found chiefly in the Basti, Gonda, and Bahraich districts.

The *Kalhans* worship Dúnga or Débi. The tribal deity is Ratan Pánde, the Bráhmaṇ whom their ancestor oppressed. At marriages and deaths his spirit is propitiated by the sacrifice of a he-goat.

The *Kalhans* intermarry with the following clans

Give their daughters to

Sirnet

Surajbans

Gautam

Chauhan

Améthiya

Tilokchandi Bais

Take wives from

Sirnet

Súrajbans

Gautam

Rajkumar

Bachhgoti

Bisén

Sombansi

Bhalé Sultan

Janwar

Gargbansi

### KANHPURIYA

The name of this clan is derived from Kanhpuri, a village on the road from Salón to Partabgarh in Oudh. The clan claims descent from Kanh,

the Kshatriya son of a Bráhmaṇ saint called  
 Traditional origin Sachh, who married a daughter of the great  
*Gaharwar Rája Maník Chand*

The *Kanhpurīyas* belong to the same wave of Hindu emigration as  
 the *Bais*, and probably settled in Oudh about the 13th century, where  
 they are now very numerous and powerful. Kanh, as his mother's hen,  
 succeeded to the throne of Maník Chand, but having married a girl of the  
*Bais* clan, he abandoned Maníkpur to her  
 History relations, and founded the village of Kanh-

pur, which is now the principal seat of the tribe. Sáhas and Ráhas, the  
 sons of Kanh, increased their father's possessions by driving out the Bháras  
 whose kings, the brother Tilokí and Bilokí, they killed in battle. The  
 head of the clan is the Rája of Tilokí, a village named after one of these  
 Bháras heroes. During the reigns of the early Mughal Emperors the *Kanh-*  
*purīyas* were engaged in constant petty warfare against their neighbours  
 the *Sombansis*, *Biséns*, and *Bais*, and against the Muhammadan Imperial  
 officials. In the time of Aurangzéb, the *Kanhpurīya* Rája Balbhaddia  
 Singh served in the Mughal armies against the Mahráttas and the Ját  
 Rája of Bhurtpur, and is said to have brought the Rája of Sattara, in an  
 iron cage, before his Imperial master. For these services he was created  
 a *Manabdarí* of 5,000.

The *Kanhpurīya* clan is found only in Oudh. It has a male popu-  
 lation of 10,000, and is settled chiefly in the  
 Geographical distribution Rai Bareli, Sultanpur, and Partabgarh dis-  
 tricts.

The special divinity of the *Kanhpurīyas* is Mahesha Rakshaha, the  
 buffalo-demon, to which they sacrifice  
 Religion buffaloes at religious festivals, more especial-  
 ly when a wedding or a birth takes place in the Rája's family.

The clan is divided into the two following  
 Tribal divisions branches, descended from Sáhas and Ráhas  
 respectively.

Tiloi

I Kaithanla

*Kanhpurīyas* intermarry with the following clans

Give their daughters to

Take wives from

Tiloi chandi Bais

Bhalé Sultan

Peghel

Bachhgoti

Bisen

Bisen

Give their daughters to

Sombansi

Surajbansi

Chauhan

Sirnet

Take wife from

Bikhariya

Bandhalgoti

Raghubansi

Kath-Bais

Gargbansi

Palyai

Janwar

Nandwak

## KARCHULIYA

The name of this clan is derived from *kar* 'a hand,' and *chaldána* 'to make use of'. The title *Karchuliya* was bestowed on them by the Emperor Ala-ud-din Khilji in the 14th century, to mark his appreciation of their valour at the siege of Chitór. According to Sherring\* the *Karchuliyas* are descended from the *Sissodiyas* of Hamirpur, who were themselves an offshoot of the royal clan of Meywar. They are said to have settled in the Ballia district about the 15th century, under the leadership of a chieftain named Hém Sáh. It would appear, however, from local enquiries, that the *Karchuliyas*, or *Karchuli* as they are more generally called, are of the same stock as the *Hayobans*. In Rewah the *Hayobans* are actually called *Karchuli*, and *vice versâ*. This would make them members of the *Chandrabansi* or Lunar race.

*Karchuliyas* are found chiefly in the Ballia, Ghazipur, and Gorakhpur districts of the North-West Provinces, also in the Rewah State. The clan is not a large one, but its exact numbers cannot be stated as they are not recorded in the last Census Report.

*Karchuliyas* contract marriages with Rájputs of the following clans

Give their daughters to

Ujjaini

Baghel

Take wives from

Lautamiya

Nikumbh

## KATHERIYA.

This clan derives its title from *Kattiawar*, which is regarded as the cradle of the race. It is more probable, however, that it is really a corruption of *Katehar*, the ancient name of Rohilkhund.

The *Katheriyas* are supposed to have invaded Rohilkhund about 1174. The Kattiawar origin may be dismissed as a fable. It is probable that they were originally settled in Benares and Behar, and that they travelled up the Doab and invaded Rohilkhund from the west, ejecting the aboriginal tribes. It is said that when *Prithwáj Chauhán* was reigning at

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Delhi, and *Jai Chand Ráthor* at Kanouj, a Rájput of the *Surajbans* race was forced to fly from Benares. The exile settled in Katehar, and from him are descended the *Katheriyas*. The murder of then Rája, *Bhim Sén*, at Delhi, transferred the allegiance of the clan from the *Chauháns* to the *Ráthors*. In 1184, after the capture of Mahoba, *Prithwáj* sent a force against the *Katheriyas* which was defeated. There seems to have been a fresh influx of *Katheriyas* from Behar about 1339, for in that year two Rájputs of Benares, named *Bijanáj* and *Ajaráj*, entered Rohilkhund with their followers, and conquered and expelled the *Ahirs* and *Bhúinháns*.

*Katheriyas* are found chiefly in the Etah, Bareilly, Budaun, Moradabad, and Shahjahanpur districts of the North-West Provinces. They have a male population of 21,000.

*Katheriyas* contract marriages with Rájputs of the following clans

## Give their daughters to

Kachwaha

Bhadauriya

Chauhan

Baghel

Janghara

Katiyar

## Take wives from

Ahban

Ponwar

Janghara

Chandel

Gaharwar

Raikwar

Nikumbh

Bais

Ujjaini

## KATIYAR

This clan is said to have derived its title of *Katiyars* or 'slaughterers,' from the ruthless manner in which they massacred all who ventured to

oppose them They claim to be of *Tonwar* origin The *Katnyars* of Etah state that they emigrated into the district from Jullundui, about three centuries ago The *Katnyars* of Hardoi give a totally different account of their origin They state that they came into Oudh from Sonoriya in

History and traditional origin Gwalior, under Rájá Devī Datta, towards the end of the 16th century, and settled on the banks of the Ganges in Farukhabad Thence they fought their way westward, subduing all the aboriginal tribes they encountered The head of the clan is the Rájá of Dharampur in Hardoi The Etah *Katnyars* belong to the *Bharaddwaj*, those of Hardoi to the *Varyaḡar gotra*

*Katnyars* are found in the Etah, Bulandshahr, and Hardoi districts of Oudh and the North-West Provinces Geographical distribution. The clan is known to be a small one, but its exact numbers cannot be stated, as they were not recorded at the last census

*Katnyars* contract marriages with Rájputés of the following clans

Give their daughters to

Chauhans

Bhadauriyas

Rathor

Sombansī

Take wives from

Bachhal

Nikumbh

Bais

Gaur

Katheriya

Janghara

## KAUSIKS

The tribal title of this clan is said to be derived from the name of their ancestor Kúsha or Kúshika, whose son Gadhi was the reputed founder of Gadhipur, a town which has been identified with the modern Ghazipur.

Traditional origin It is possible, however, that *Kausik* is simply a corruption of the Sanskrit *kushika*, 'squint-eyed,' a nick-name applied to some members of this race The clan claims to be of *Sombansī* descent

The *Kausiks* held their sway in the south-east of the Ballia district and were long notorious for their turbulent character When Ballia became part of the British dominions, all the *Kausik* estates were sold up for arrears of revenue, and the clan acquired an evil reputation for insubordination, and the perpetration of violent crimes During the disturbances of 1857-58, they gave much trouble. After the suppression of the Mutiny, arrange-

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ments were made for the restoration of the *Kausik* lands to their former owners, compensation being paid to existing proprietors. The transfer has been attended with the happiest results. The *Kausiks* are now among the most loyal and peaceful of the eastern Rájputés.

About 1350, a band of *Kausik* settlers from Barágáon in Gházipur, established themselves under Rája Dhúr in Gorakhpur, whence they pushed out colonies into Azamgañh and Basti. The Rája of Gopálpur in Gorakhpur is now the head of the clan.

*Kausiks* are now found chiefly in the Ballia, Gorakhpur, and Azamgañh districts of the North-West Provinces. They have a male population of nearly 10,000.

In ancient times the favourite god of the *Kausiks* was Indra. They now worship Déví and sacrifice a he-goat to her annually, and at the births of sons. The clan takes its *Gúrís* or spiritual guides from a sect of monotheists, peculiar to Gházipur, called the *Bheka Sháhi*. The name of the tribal *gotra* is the same as that of the clan.

*Kausiks* contract marriages with Rájputés of the following clans

Give their daughters to	Take wives from
Hayobans	Hayobans
Ujjamí	Ujjamí
Nikumbh	Nikumbh
Raghubansí	Raghubansí
Sirnét	Bais
Bisén	Séngar
Gautam	Palwár
Surajbansí	Barwar
Drigbansí	Kinwar
Chauhan	Karehuliya
	Gaháwar
	Donwar

#### KHICHÁR

The title of this clan is probably derived from Khichidára, the original home of Déogaj Singh, the founder of the race, who is said to have settled at Asothar in Fatehpur about 1543, and married the daughter of the Raja

of Anhi, to whose possessions he afterwards succeeded. The next member of the clan to attain any celebrity was one Aiam Singh, who after having been unjustly deprived of his property, became a wealthy man

History and traditional origin through the miraculous discovery of a hidden treasure while ploughing. His successor Bhagwant Rai organized a successful insurrection against one of the Muhammadan Emperors, but was finally killed by treachery in 1760. A few years later the *Khichars* were deprived of their possessions by Asaf-ud-daula, the Nawáb Wazir of Oudh, who however gave the Rájá a small pension to compensate for his losses. On the cession of the Fatehpur district to the British, the Rájá was guaranteed the continuance of the pension, and the guarantee was ratified in 1805 by a *sanad* which fixed the grant at Rs 7,500 per annum, and declared it to be hereditary. The *Khichar* clan, which once ruled a great portion of Fatehpur, is now reduced to a very low ebb, and retains next to nothing of its once extensive possessions. The head of the tribe is the Rájá of Asothar.

*Khichars* are found chiefly in the Banda and Fatehpur districts of the North-West Provinces. They have a male population of about 2,000.

*Khichars* are inclined to *Shákta* worship, Débi being their principal goddess. They also appear to have two local deities, Bajphaikaisha Bábá and Ghaniam

Bábá. They are of the *Gautam gotra*.

*Khichars* contract marriages with Rájpúts of the following clans

Give their daughters to /

Tilokchandí Bais

Rathor

Bhadauriya.

Bisen

Améthiya

Sombansi

Kachhwaha

Baigujar

Sengar

Gautam

Surkhi

Dikhīt

Take wives from

Bisen

Kath-Bais

Sombansi

Chande

Dikhīt

Surkhi

Gautam.



## KINWÁR.

The title of this clan is said to be a corruption of the word *Dankin*, the name of a river near the early home of the race. They claim to be of *Diklut* origin, and state that they are descendants of Rája Mán *Diklut* who lived at Máuchatui Asthán on the Jumna, and established a kingdom at Padampur in the Carnatic. Two cadets of the family took service,

Traditional origin and history      one with the *Gáharwár* Rája of Benares, the other with a *Gautam Bhúinhár*. Each married a daughter of his patron. The descendants of the former are the *Kinwar* Rájpúts, while those of the latter are the *Kinuar* Bhúinháris. Before accepting a recruit from this clan it should be ascertained by careful enquiry whether he is a Rájpút or a Bhúinhár, as the latter are very fond of passing themselves off as the former.

*Kinwars* are found in the Ballia, Gorakhpur, and Azamgarh districts of the North-West Provinces, but are most numerous in Shahabad and other portions of Behar. They have a male population of about 4,000.

Religion      The favourite *Kinwar* divinity is the goddess Paiméshwaní Débi, to whom they sacrifice a he-goat on the last day of the month of *Sáuan*. They are of the *Kassiyap gotra*.

*Kinwars* contract marriages with Rájpúts of the following clans

Give their daughters to

Barwár

Ujjaini

Nikumbh

Bisén (of Deorhi)

Hayobans

Karchuliya.

Séngar.

Bais

Kausik.

Sirnét

Rajkumar.

Súrajbansi

Monas

Take wives from

Barwar.

Ujjaini

Nikumbh

Bisen (of Deorhi)

Hayobans

Karchuliya.

Sengar

Bais.

Kausik.

Mahrawar.

Sarwár.

Gaharwar.

## LAUTÁMIYA

Very little is known of the history of this clan, and no explanation is obtainable as to the derivation of their tribal name. Their origin is doubtful, and they are said to rank low among Rájputés. Their former possessions, which at one time included a considerable portion of the Ballia district, have passed into the hand of the Máhárájá of Dúmráon.

Traditional origin and history Many of the clan, however, still hold a good deal of land as lessees of the Rája, and owing to the peculiar productiveness of the soil, have acquired considerable wealth.

They are a sturdy independent race generally of fine physique, and addicted to frays and feuds of a serious character. Not many years ago the clan had the reputation of being closely associated with certain gangs of dacoits and robbers, they nevertheless furnish the army with some excellent soldiers.

Geographical distribution *Lautámíyas* are found chiefly in the Ballia and Ghazipur districts of the North-West Provinces, also in Sháhahad and other portions of Behar. They have a population of about 3,500 males.

Religion The favourite divinity of *Lautámíyas* is the goddess Débi. They are of the *Bharad-dwáj gotra*.

*Lautámíyas* contract marriages with Rájputés of the following clans

Give their daughters to

Tilaunta

Dhekaha

Kachhaniya

Take wives from

Tilaunta

Dhekaha.

Kachhaniya

## MAHROR.

The name of this clan is derived from *Méhra*, a *lahár* or *pálhí* bearer. They profess to be descended from Shiuraj Singh, a Kshatriya adventurer who settled in Oudh in the 15th century under the protection of the great *Bars* Rája Tilok Chand, it is however very doubtful whether they have any real claim to be considered Rájputés. According to tradition, Tilok Chand was defeated on a certain occasion by his Musalmán enemies, and would have been killed but for the heroic devotion of his dooly-bearers, who beat off his assailants after his military followers had fled. As a reward for their

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valour, the Rájá changed their name from *Méhra* to *Mahrór*, and gave them the status of Rájputís, because on that day "his Rájputs became women and his Kaháís Rájputís" This anecdote affords a striking example of how low-grade tribes, in spite of the restrictions of caste, have occasionally risen from their humble estate and obtained admittance into the Kshatíya or military order *Mahrórs* should rarely be enlisted, as they are looked down upon by Rájputís of pure descent

*Mahrórs* are found chiefly in the Unao and Gházipur districts of Oudh and the North-West Provinces They have a male population of about 2,000

Geographical distribution      Tribal divisions      The clan is divided into two septs

Mahrór proper      1      Gamel

The *Gamels* are descendants of a *Mahrór* father by an Ahir woman

*Mahrórs* contract marriages with members of the following clans

Give their daughters to

Gahlót

Janwar

Take wives from

Gahlót

Janwar

## MONAS

The title of this clan is derived from the name of their *gotra*, *Maun*, which is peculiar to themselves They claim to be the descendants of emigrants from Ambai in Rájputána who settled at Bhadohi in the Mirzapur district about 600 years ago, after expelling the aboriginal Bhars The founder of the clan was Sagar Rai, the father of three sons, who at their parent's death divided his property A grandson of Sagar Rai, named Jodh Rai, obtained a *zamindári sanad* from the Emperor Sháh Jáhán, but was killed not long afterwards, by the Governor of Allahabad Upon this, the Emperor is said to have given a fresh *sanad* to Jodh Rai's widow, who delegated the management of her estates to a relative of her husband's named Madan Singh The latter, in the usual fashion, robbed his employer, and in course of time came to be regarded as the actual head of the clan On his death the *zamindári* was divided among his sons The *Monas* seem to have been a quiet, contented, and law-abiding race About 1743 during the reign of the Emperor Muhammad Sháh, Jaswant Singh, a cadet of the principal *Mona* family, ousted the rest of his kinsmen, and proclaimed himself Rájá He was supported in these proceedings by Muhammad Khan Bangásh, the Afghán Governor of Allahabad, who had married one of his sisters About 1739 he was attacked by Bán Singh,

one of the relations whom he had robbed, supported by the Rája of Partabgarh, who captured his fort at Suriánwán, and carried him off as a prisoner. The Rája of Partabgarh had meanwhile become security for the payment of the annual revenue due from the Bhadohi estates. Arrears, however, rapidly accumulated, and in 1748 the property passed into the hands of Balwant Singh the Rája of Benares, who in return paid up the claims of the Imperial officials. After various disputes with the Nawábs of Oudh, Balwant Singh was confirmed in the possession of Bhadohi by Shuja-ud-Daula in 1756. On the rebellion of Balwant Singh's son Chét Singh, in 1781, his estates passed under British control. Bhadohi now forms part of the family domains of the Máharája of Benares. In 1857 the *Monas* assisted the rebels, for they had not forgotten how they had been expelled from their lands in the previous century, and they naturally looked upon the Mutiny as a favourable opportunity for the resumption of their former possessions.

*Monas* are found in the Allahabad, Jaunpur, and Mirzapur districts of the North-West Provinces. They have a male population of 7,600.

*Monas* contract marriages with Rájputs of the following clans.

Give their daughters to

Gaharwar

Bachhgoti

Sómbansi

Bilkhariya

Take wives from

Bais

Bisén

Bhanwág

Baghel

Palwar,

Chandél

Gargbansi

The *Monas* of Bhadohi rank higher than the rest of the clan, and occasionally intermarry with tribes of higher grade.

### NÁNDWÁK

The title of this clan is derived from the name of their ancestor Náun Ráo, a *Kachwáha* Rájput of Ulwar, who left his home early in the 16th century, on a pilgrimage to Gaya, and was attacked while passing through the Jaunpur district by the Bhárs. With the aid of the Governor of Oudh, he expelled them, and established his authority over two *pargunnahs* which he named after Mandil Gopál and Barsáthi, two *Rishis*.

Traditional origin and history or Hindu saints, revered by himself and his son The *Nándwáls* built forts all over the Jaunpur district, which were either destroyed or captured by Rája Balwant Singh of Benares during the last century On the district passing into the hands of the British, the *Nándwáls* were given back their former possessions, but were unable to retain them, and their land is now chiefly in the hands of Musalmán officials

*Nándwáls* are found on the Azamgarh, Jaunpur, and Mirzapur districts of the North-West Provinces The clan is a small one, and only numbers about 1,000 males

Religion *Nándwáls* mostly worship Mahábín and Dúigá They belong to the *Kassyp gotra*

*Nándwáls* contract marriages with Rájpúts of the following clans

Give their daughters to

Sómbansi

Drigbansi

Rájkumár

Take wives from

Kath Bars

Chandel

Rájlumar

### NÁNWÁG

Very little is known of the history of this clan They are possibly connected with the *Nándwáls* It is stated by Sherring that they settled in Jaunpur in the middle of the last century with the sanction of Rája Balwant Singh of Benares

Geographical distribution The *Nánuúg* clan is practically restricted to the Jaunpur district of the North-West Provinces It has a population of about 4,000 males

Religion *Nánwágs* worship Débí They are of the *Kausil gotra*

*Nánwágs* contract marriages with Rájpúts of the following clans

Give their daughters to

Bachhgoti

Surwar

Sónwan.

Rathor

Take wives from

Drigbansi

Surwar.

Gautam

## NIKUMBH

The title of this clan is derived from the Sanskrit *Nikhumbka*, the 'croton plant'. The traditional ancestor of the clan was Kuvalayasva, one of the Solar kings of Ajudhya, who having conquered the demon Dhunda, acquired the title of Dhundumárá, and gave his name to the

country called Dhundhar or Jeypore. Here his descendants remained and were known as *Nikhumbhas*. They appear to have been among the earliest Aryan settlers in Rájputána, and on being driven out of Ulwar and Jeypore about 1450, settled in Oudh. It is stated by some authorities that they are *Kachwáhas*, this is probably a mistake, though it is likely enough that they served the *Kachwáhas* after the latter had taken possession of Jeypore. The Farrukhabad colony was established towards the end of the 12th century by two *Nikhumbh* adventurers from Oudh called Mán and Sahráj, who were invited by the Rája of Kanouj to expel the aboriginal Bháras. Their descendants rendered valuable assistance to the *Sómbansi* Raja of Sandi, who conferred on them the title of *Nikhumbh* or *Nék-kám*, 'good service'. The *Sinet* clan is generally considered to be of the same stock as the *Nikhumbhs*.

The *Nikhumbhs* are no longer found in Rájputána and the Punjáb. In the North-West Provinces they have a male population of 8,000, and are settled in the Farrukhabad, Jaunpur, Ballia, Azamgarh, and Haidor districts.

The *Nikhumbhs* are inclined to *Shákta* worship, the goddess Débí being their principal divinity.

*Nikhumbhs* intermarry with the following clans

Give their daughters to		Take wives from	
Eastern districts	Bisén	Eastern districts	Bais
	Bais		Barwar
	Digbansi		Gautam
	Harihoban		Kausik
	Chauhan		Sengar
	Raghubansi		Donwar
	Surajbansi		Harihobans
	Ujjaini		Gaharwar
	Rajkumar		Ujjaini
			Raghubansi
Farrukhabad and Haidor	Chauhán	Farrukhabad and Haidor	Gaur
	Bhadauriya		Bais
	Chandel		Dhakré
	Ponwar		Gaharwar
	Katiyar		Janwar
	Báchhal		Sombansi
	Sengar		Ahban
	Sombansi		

## PARIHAR.

The name of this clan is derived from the Sanskrit *Parihára*, 'repelling' It is one of the agniscular or fire tribes, an account of the origin of which will be found on page 103 under the heading of *Ponwar*

The founder of the race is said to have established himself at Mandawar in Marwar, which was the ancient capital of the *Parihárs*. In 1194 the *Ráthor* refugees from Kanouj found an asylum in *Parihár* territory, but treacherously repaid the hospitality of their hosts by driving them out of their homes. A *Parihár* dynasty ruled over Gwalior from 1129 to 1211

History In 1196 the Gwalior fortress was captured by Kutub-ud-din Aibeg, but was retaken by the Hindus who held it till 1232, when the *Parihár* dynasty became extinct The story of how Palamál, the *Parihár* nephew of Téjpal (the *Kachwáha* Rája of Gwalior), obtained his uncle's throne, has already been given on page 84 The *Parihárs* say that they preceded the *Chandels* and *Baghels* in Bundelkhand and Rewah.

There is a large *Parihár* colony in the Etawah district. They inhabit the intricate and inaccessible network of ravines that abuts on the *Páchnad* or confluence of the Jumna, Chambal, Káli-Sindh, Kuári, and Pahúj. On the defeat of Anángpál of Delhi, in the 11th century, the head of the clan, Sumit Rai, fled with his followers into this wild region, to which he gave the name of *Parihára* The *Parihárs* of the Doáb have always

Parihar settlements in Oudh been lawless and desperate In the early and the North-West Provinces days of the British dominion they were notorious thugs and robbers, but the reputation of the clan has now much improved, and they have recently increased in importance through judicious marriages with *Séngars* and *Chauháns* The *Parihárs* of Unao claim to be emigrants from Kashmir who settled in Oudh in the reign of Humáyun The eastern *Parihárs* are probably colonists from the Doáb The head of the clan in the North-West Provinces is the self-styled Rája of Malhájiní in Etawah.

In Rájputána the *Parihár* clan is scattered and of little importance They number nearly 6,000 males and are found chiefly in Marwar and Bikaner In Oudh and the North-West Provinces they have a male population of 16,000, with settlements in the Agra, Etawah, Cawnpore, Hamirpur, Jhansi, Jalaun and Unao districts.

Religion In Rájputána the tribal divinities of the *Parihárs* are Gánjan-mátá, Chaonda-mátá and Lakhmináth In the North-West Provinces they mostly worship Débi.

The principal *Parihār* septs are as follows :-

Parihar proper  
Ramawat.  
Nadhat

Lulapota.  
Juda

*Parihārs* intermarry with the following clans

In Rājputāna		In Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Ráthor	Bhatl	Chavhán	Chandél
Jádus	Gahlot	Ráthor	Gautam
Kachwáha	Ráthor	Kachwáha.	Dikhit
	Chanhán	Bhadauriya	Chauhán
	Solanki.	Jadón	Kachwáha
			Ponwar
			Baghel
			Bais
			Ralkhwar
			Jaiswar
			Nikumbh
			Gaharwar ]
			Séngar
			Gaur

*Parihārs* are as a rule tall handsome men with athletic-figures In Rājputāna they show special preference for Tribal characteristics service in the cavalry The Rājputāna *Parihār* differs from other Rājputs of that country in that he will not eat pig.

#### PALWAR.

The title of this clan is derived from Palí, a village in Hardoi from which they are said to have emigrated about 600 years ago into Fyzabad They claim as their ancestor a *Sómbansí* adventurer named Pithiáj Deo, whose descendants established a colony in Azamgarh early in the 14th century The *Sómbansís* of Palí deny all connection with the *Palwars*, and the latter have consequently invented a story that their ancestors came from Palí near Delhi, once the seat of a *Sómbansí* dynasty

The *Palwars* were a brave and turbulent race They had no Rája, but the different branches of the clan always united for the achievement of a common purpose From their forts at Naraní and Chahora on the Gogra they levied blackmail from all comers, and defied the efforts of the Lucknow Government to reduce them to order When Oudh was annexed, they showed unmistakable hostility towards the British, and on the outbreak of the Mutiny,



broke into open rebellion, plundering and fighting in Fyzabad, Azamgarh and Gorakhpur. When the European fugitives from Fyzabad were escaping in boats down the Gogra, they were stopped at Naini by Udit Narayan Singh, the eldest son of the *Palwar* chief, and were insulted and robbed by his followers. On reaching Chahoria, the fort occupied by Madho Paishad, another *Palwar* leader, they received some show of hospitality, and were handed over to an escort supplied by Máharája Mán Singh. For the offence above mentioned, Udit Narayan Singh was subsequently tried, and sentenced to three years' imprisonment. Madho Paishad Singh, whose conduct at the outset was good, was the first to unfurl the standard of rebellion. Assembling his clan, he plundered the town of Manori, and attacked Azamgarh. The *Palwars* then passed over into Gorakhpur and joined the rebel *Názim* in that district. Here they were defeated by our Gúikha allies under Jang Bahádur. While *en route* to Lucknow, the latter attacked the small fort of Berozpur in Fyzabad, which was bravely held by 34 *Palwars* who were all killed at their posts. On the re-occupation of Fyzabad, the *Palwar* chiefs postponed their surrender till the very last moment, but the only one ever called to account for his misdeeds was Udit Narayan Singh, to the circumstances of whose case allusion has already been made.

*Palwars* are found in the Gorakhpur, Azamgarh, and Fyzabad districts of Oudh and the North-West Provinces. They have a male population of 9,800.

*Palwars* have much the same prejudices as the *Sómbansís*. They worship snakes and during the month of July they abstain from milk, give up washing and shaving, and lie on the bare ground. They belong to the *Bayágar gotra*.

*Palwars* contract marriages with members of the following clans -

Give their daughters to

Rajkumar

Rájwar

Bachhgoti

Gargbansi

Kanihpuriya

Bhalé Sultan

Surajbansi

Sombansi

Raghubansi

Take wives from

Nikumbh

Donwar

Barwar

Chandél.

Raghubansi

Bais

## PONWAR, PÁNWÁR, PRAMÁR OR PUÁR

The name of this clan is derived from the Sanskrit *Pramára*, or 'first striker'. It was the most powerful of the agnicalar or fire tribes. The legend of their origin is very curious. In ancient times the Bráhmans were sorely persecuted by demons, who in spite of the sanctity of Mount Abu, desecrated their shrines, extinguished the sacrificial flames, and rendered their offerings impure. The harassed *Rishis* persevered, however, and reassembling round the *agni-kunda*,\* rekindled the sacred fire, and prayed to Mahádéo for assistance. The god at once gave ear to their supplications, and there issued from the flames a figure of peaceful mien whom the Bráhmans appointed guardian of the gate, hence his name of *Prithi-ka-dwána* or *Parihára*, 'earth's door'. After fresh invocations to the gods, a second figure came out of the fire, and being formed in the *chalu*, or palm of the hand, was called *Chalukya*. A third figure appeared

in the same manner who was called *Pramára* or 'first striker,' as he was the first to go forth against the demons, who, however, proved too strong for him. At the fourth incantation a terrible figure emerged from the fire, lofty in stature, fierce in aspect, clad in armour, and four armed, hence his name *Chauhán*. Fortified with the blessings of the Bráhmans, the latter was again despatched against the powers of darkness, and this time prevailed. He slew their leaders, and pursued the vanquished demons to the nethermost depths of hell. Such is the mythical origin of the four agnicalar or fire tribes, they were in all probability really Scythian mercenaries who assisted the Bráhmans against their own people, and obtained recognition as Kshátriyas as a reward for their services to Hinduism.

The glory of the *Ponwars* has departed, but they cherish the memory of their former greatness. At one time the clan ruled over the whole of India from the Sutlej to the sea. There is an ancient saying that "the world is the *Pramar's*" They were predominant in Rájasthán at the time of Alexander's invasion, who found in their Rája, Chandragúpta, one of his stoutest opponents. Their principal cities were Dhar, Ujjain, Chitór, Abu, and Chandravati. The *Pramárs* or *Puárs* were expelled from Chitór about 714 by the *Gahlots*. Their traditions now seem to centre round Dhar, the Rája of which is a member of the tribe.

*Ponwar* colonies are scattered all over Oudh and the North-West Provinces. They settled in Agra and Bulandshahr after their expulsion from Ujjain by Shahab-ud-din Ghori in 1193. The Unao settlement dates from the time of Akbar, who gave the *Ponwars* land in the district as a reward for their services at the siege of Chitór. From Oudh they

\* The *Agni-kunda* was the altar on which was kindled the *agni* or sacred flame

spread into Gorakhpur, where they dispossessed the *Biséns*. The *Ponwars* settled extensively in Cawnpore, Azamgarh, and Ghazipur, where they are known as *Ujjains*. The head of the *Ujjains* is the Rájá of Dumráón. The *Ujjains* of Cawnpore profess to be the descendants of Śúr Sah *Ponwar* of Ujjain, who settled in the district by invitation of his relative Jai Chand, the *Ráthor* Rájá of Kanouj, and drove out the aboriginal *Bhars*.

There is an inferior branch of the clan called *Khúdmatriya* or *Chobdar* which is of servile origin as indicated by its name, and descended from a low caste woman. No high caste Hindu will eat anything touched by them. It is stated that a thousand men of this sept formed the Emperor Akbar's bodyguard, and though formerly notorious for their roguery, were transformed by Mughal discipline into reliable household troops. The *Ponwars* of Lalitpur and Banda are still somewhat addicted to dacoity, and are described by Sleeman as "needy, proud as Lucifer, and always ready to eke out their means by robbery" \*.

In Rájputána and the adjoining districts of the Punjáb, the *Ponwar* males number 24,000. They are found chiefly in Marwar, Meywar, Dholpur, Jhind and Rohtak. The *Ponwars* of Dholpur, though numerous, have lost some of the characteristics of true Rájputés, through association with Játs and Bundélas. In Oudh and the North-West Provinces, the *Ponwar* and *Ujjaini* population amounts to 45,000 males. They are found chiefly in the Meerut, Agra, Farukhabad, Moradabad, Shahjahanpur, Cawnpore, Banda, Lalitpur, Jaunpur, Ballia, Gorakhpur, Lucknow, Unao, Sitapur, Hardoi, Fyzabad, and Shahabad districts. A few *Ponwars* are also found in Central India and Guzerat.

In Rájputána the favourite *Ponwar* divinity is Gajánmata. In Oudh and the North-West Provinces *Ponwars* worship *Devi* or *Dúrga*, the favourite god of most Rájputés.

*Ponwars* are divided into the following septs.

In Rajputána, Central India and Guzeret

Ponwar proper

Soda

Sankla

In Oudh and the North-West Provinces

Dhar Ponwar

Raj Ponwar

Ujjaini

\* A Journey through the Kingdom of Oudh

## In Rájputána, Central India and Guzerat

Umeth (Central India)

Mulshi

Solera

Jajpal

Kargorli

Kabbha

Dor

Bhal

(Guzerat)

## In Oudh and the North-West Provinces

Khidmatiya

or Chóbdar

} an inferior branch by a low  
caste woman.*Ponwars and Ujjains intermarry with the following clans.*

## In Rájputána

Give their daughters to

Take wives from

Kachwáha

Gahlot

Gaur

Chudán

Ráthor

Tenwar

Gahlot

Ráthor

Chudán

Sombansl

Parihar

Jhalh

In Oudh, the North-West Provinces, and  
Bhojpoore \*

Give their daughters to

Take wives from

Ráthor

Chamar Gaur

Chudán

Nikumbh

Sombansl

Raghubansl

Kachwáha

Janwar

Dilhit

Ralkwar

Dilhit

Ahban

Sombansl

Gaharwar

Ráthor

Dilhit

Sombansl

Nikumbh

Raghubansl

Barwar

Sikarwar

Harlyobans

Kabhans

Klnwar

Harlyobans

Raghubansl

Sengar

Sakarwar

Chandl

## PUNDIR OR PURIR

This clan belongs to the ancient *Dahima* race, one of the 36 royal tribes of which Tod says "Seven centuries have swept away all

\* Bhojpoore is a portion of the Shahabad district of Behar

recollection of a tribe which once afforded one of the proudest themes for the song of the bard'' The *Pundirs* were the most powerful vassals of the *Chauháns* of Delhi, and at one time held the Lahore frontier for Pirthiráj The original home of the Punjab *Pundirs* was *Thanésar*, and the country between Kainál and Umballa They were eventually dispossessed by the *Chauháns* under Rána Har Rai and for the most part fled across the Jumna The *Pundirs* of the Doáb state that their an-

## History

cestors were emigrants from Saharanpur Their chief settlement was in Aligarh The

*Pundirs* are described as a fine hardy race, and in former times were much given to helping themselves from the property of their neighbours Confident in their power of combination, the *Pundirs* used to resist the police and revenue authorities by open force They are still notorious cattle lifters, and are equally distinguished by their pride In the famine of 1860-61, they preferred to die in their homes, rather than accept relief The *Pundirs* of Aligarh under their leader Thákur Kundan Singh, were conspicuously loyal in the Mutiny. They protected the *Tahsildar* of Sikandra Ráo, and overawed the Muhammadan population of that town In the end of August 1857, Kundan Singh having been made *Názim* of the *tahsil*, occupied Sikandra Ráo with 1,500 followers, reinstated the *Tahsildar*, and maintained him in that position till British authority was restored He was rewarded by the grant of two villages

*Pundirs* are found in the Saharanpur, Muzaffarnagar, and Etawah districts, and have a male population of 17,000

## Geographical distribution

## Religion

*Pundirs* are mostly Shiva worshippers

*Pundirs* contract marriages with members of the following clans

## Give their daughters to

Bargújar

Janghara

Tonwar

Chauhan

Jatu

Ponwar

Indaulhya

Gahlot

Kachhwaha

## Take wives from

Bargújar

Janghara

Tonwar

Chauhan

Jatu

Ponwar

Indaulhya

## RAGHUBANSI

This clan claims to be descended from Raghu, one of the *Surajbans* kings of Ajudhya. The *Raghubansis* of the Doáb say they came from Ajudhya, with Kúsha, son of Ráma. Those of the Benares district describe themselves as descendants of Déo Kumar who married a daughter of Rája Banái, a celebrated ruler of Benares. The Ghazipur colony is said to have settled there about 1543, during the reign of the Emperor Sher Shah. At the permanent settlement of Bengal in 1791, the *Raghubansis* were large landowners in Benares, but our revenue

History system and the growing desire of bankers, merchants and lawyers to acquire land, has led to the loss of a considerable portion of their ancestral possessions. "They remain for the most part a proud aristocracy of cultivating tenants, ever with a dangerously envious eye to the paternal estates, the possession of which, however originally acquired, has been legalized according to their ideas, far more completely than any degree of an alien judge can the usurer's"\* They are a very fine race and would make excellent soldiers but for the fact that many are *bhagat*, i.e., vegetarians, which takes away from their military value. The outward sign of a *bhagat* is the red *tilak* or forehead mark.

*Raghubansis* are found in the Benares, Mirzapur, Jaunpur, Ghazipur, Azamgarh, and Sultanpur districts of Oudh and the North-West Provinces. They have a male population of 32,000.

*Raghubansis* mostly worship Ráma. They are of the *Kassiyap gotra*, but some of their communities profess to belong to the *Vasisht*.

*Raghubansis* contract marriages with members of the following clans

Give their daughters to

Bachhgoti

Rájkumar

Rajwar

Sirnét

Kanhpuria

Bandhalgoti

Palwar

Take wives from

Nikumbh

Claupat Khambh

Birwar

Nanwag

Chandél

Biséni

Gaharwar

Monas

\* Gazetteer of the North-West Provinces

## RAIKWARS.

The title of this clan is derived from Raika, the name of a village in the Kashmir hills near Jummoo, which is claimed as the original home of the tribe

The *Raikwars* belong to the Solar race, and established themselves in Oudh early in the 15th century. They claim four *Ráthor* brothers as their ancestors, and state that the latter emigrated from Guzerat to Kashmir, about 300 years before the clan moved into Oudh.

The founders of the clan were three brothers named Partáb Sáh, Dundé Sáh and Bhanwanand, who about 1414 took up their abode at Ramnagar in the Baia Banki district. On Partáb Sáh's death, his two sons, Sárdéo and Baldéo, persuaded their uncle Bhanwanand that in accordance with the prophecy of a *Pundit*, it was necessary that he should allow himself to be killed by them, in order to ensure the prosperity of his race. To this he obligingly consented. The brothers Sárdéo and Baldéo then entered the service of two Bhár Rájas, and managed their estates so satisfactorily, that the Rájas in their pride began to resist the Muhammadans. The *Raikwars* took advantage of the opportunity, slew their patrons, and about 1450 possessed themselves of their estates. Such is the origin of the two great *Raikwar* houses of Ramnagar and Baundi. In 1590, during the reign of Akbar, the *Raikwar* chieftain, Harhardéo, was summoned to Delhi to explain a breach of good manners in levying toll from a lady of the Imperial family as she passed through his estates on a pilgrimage to the shrine of Sayyad Salár. He, however, rendered the Emperor such valuable assistance in suppressing a rebellion in Kashmir, that the latter bestowed upon him large grants of land in Bahraich, and the clan rose to high favour with the Mughals. In 1751 the *Raikwars* seem to have headed a great Hindu movement to shake off the Musalmán yoke in Oudh. Had the insurrection broken out at the time of the Rohilla invasion, it would have had every chance of success. As it was, they delayed matters until after Safdar Jang, the Nawáb Wazir, had disposed of the Rohillas by diplomacy, the result being that the Rájputs were defeated by the Musalmáns with great slaughter at Chhéola Ghát, many of their Rájas being slain. After this the Ramnagar and Baundi estates were confiscated and the *Raikwars* remained in low circumstances until 1816, when they gradually recovered their possessions. The power of the clan was at its height in the thirty years which preceded the annexation of Oudh. It is yet a mystery why this tribe turned so bitterly against the British in the Mutiny. Of the rebel leaders, thrée Narpát Singh of Ruia, Gúrbaksh Singh of Bhitauli, and Hárdatt Singh of Baundi were *Raikwars*. These three chiefs led a force of 25,000 men even after the

fall of Lucknow Baundi for months sheltered the Queen of Oudh and her paramour Mámmu Khan Bhitauli was the head-quarters of the rebellion In Rúa the Moulvi of Fyzabad ensconced himself, and under its walls lie the remains of Adrian Hope, perhaps the most mourned of the English soldiers who fell in the campaigns of 1857-58 There are small *Rarkwar* colonies in Fyzabad, Gorakhpur, and Azamgarh, which were established by emigrants from Oudh about seven generations ago

The *Rarkwars* are found chiefly in the Unao, Hardoi, Bahraich, and Bara Banki districts of Oudh They have a male population of 13,000

*Rarkwars* to this day make an annual pilgrimage in the village of Chanda Sihali to worship a *chabutia* or platform erected to the memory of their hero Bhairwanand, who gave up his life to ensure the prosperity of his race Unlike other Rájputs, *Rarkwars* cannot use tooth-brushes made of the wood of the *nim* tree

*Rarkwars* contract marriages with Rájputs of the following clans:

Give their daughters to	Take wives from
BAHRAICH AND BARA BANKI <ul style="list-style-type: none"> <li>Chauhan</li> <li>Bhadauriya</li> <li>Sirnét</li> <li>Gargbansi</li> <li>Bhalé-Sultan.</li> <li>Chandauriya</li> <li>Raotar</li> <li>Bachhgoti</li> </ul>	BAHRAICH AND BARA BANKI <ul style="list-style-type: none"> <li>Chandél</li> <li>Bisén</li> <li>Janwar</li> <li>Gahlot</li> <li>Dikhít</li> </ul>
UNAO <ul style="list-style-type: none"> <li>Dikhít</li> <li>Gaharwar.</li> <li>Janwar</li> <li>Chauhan</li> <li>Chandél</li> </ul>	UNAO <ul style="list-style-type: none"> <li>Gahlot</li> <li>Mahrór.</li> </ul> HARDOI <ul style="list-style-type: none"> <li>Bais.</li> <li>Ahban.</li> <li>Katheriya.</li> <li>Gaur</li> <li>Chandél</li> </ul>



Give their daughters to

Take wives from

HARDOI

{ Sombansi  
 Chandél  
 Gaur  
 Chauhan.  
 Tonwar  
 Ahban

## RÁTHOR

The name of this celebrated clan is derived from the Sanskrit *rāsh-  
 tra kúla*, 'a royal race' The *Ráthors* claim to be descended from  
 Ráma, king of Ajudhya, which would make them a sept of the Solar  
 race Their true origin, however, is lost in obscurity It is not im-

probable that the *Ráthors* were *Gaharwárs*  
 Their traditional origin who adhered to Bráhmanism when the rest  
 of the clan became Buddhists The *Gaharwárs* to this day claim to be  
 connected with the *Ráthors*, and there is evidence to prove that Kanouj  
 was governed by a *Gaharwár* dynasty, before the *Ráthors* took possession  
 of the place

In 1050 the *Ráthors* ejected the *Tonwars* from Kanouj, and there  
 founded a kingdom which rivalled Delhi in power and magnificence In  
 1191 the Afghán Muhammad Ghori cap-  
 tured Delhi, stormed Kanouj, and defeated  
 History Rája Jai Chand at Benares, where he was drowned in crossing the  
 Ganges After this crushing reverse, the Rája's nephew Sheoji emi-  
 grated with his vassals to Maiwar and Bikaner, where they seized and  
 established themselves on a portion of the *Bhátli* territory There the  
 clan rapidly increased, and in less than three centuries regained its  
 former prestige The Máharája of Jodhpore or Maiwar is the head of  
 the *Ráthor* clan, which also furnishes the reigning families of Bikaner  
 and Kishengah, and the titular Rája of Rámpur in Etah

The *Ráthors* of Mainpur and Etah settled there after the fall of  
 Kanouj Panjan Pál, a descendant of Rája Jai Chand, founded Khor  
 near Shamsabad in the Farukhabad district, which was attacked by the  
 Musalmáns under Shamsuddin Altamsh in 1236, and only captured after  
 a siege of 12 years Being unable to make any impression on the *Ráthor*  
 fortress, a Muhammadan *fakir* suggested that  
 a large head of cows should be driven up to  
 the gates, behind which the besiegers might

Ráthor settlements in the  
 North-Western Provinces

advance in safety. The ruse was successful, and seeing that they could not repulse the enemy without endangering the sacred kine, the *Ráthors* abandoned the city, and retired by a postern gate. *Ráthor* refugees from *Khor* settled in Budaun, Farukhabad, and Etah, whence they expelled the aboriginal *Méos* and *Bhairs*. The *Azamgarh* settlement was founded by colonists from the *Doáb* about 20 generations ago. The *Rája* of Rampur in Etah, a lineal descendant of *Jai Chand*, is the head of the clan in the North-West Provinces.

In *Rájputána* the *Ráthors* are the most numerous and powerful of the *Rájput* clans, and are imbued with a strong national spirit. Their male population amounts to 102,000. In the North-West Provinces they number 35,000 males. The eastern settlements have fallen in social

status through intermarrying with inferior clans, but the *Ráthors* of the *Doáb* pride themselves on the purity of their blood, and have pedigrees as flawless as those of their western brethren. In *Rájputána*, *Ráthors* are found in *Meywar*, *Dungarpur*, *Marwar*, *Jaisulmeer*, *Bikaner*, *Jeypore*, and *Kishengarh*. In the North-West Provinces they have settled in the *Farukhabad*, *Mampur*, *Etawah*, *Etah*, *Bareilly*, *Budaun*, *Shahjahanpur*, *Cawnpore*, and *Azamgarh* districts.

The following are the principal *Ráthor* septs

Mallmath	Badráwt
Jódhá	Champiáwt
Bika	Kandulót
Merthia	

The tribal divinities of the *Ráthors* are *Hanumánji*, *Rámdéo*, and *Nágnechi* in *Marwar*, and *Lakshmináth*, *Chutterbhúj*, *Nagnéchi* and *Karnji* in *Bikaner*. They are of the *Kassya* gotra.

*Ráthors* intermarry with the following clans

In <i>Rájputána</i>		In the North Western Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Kachwáha	Kachwáha	Kachwáha	Kachwáha
Bhatti	Bhatti	Chauhán	Chauhán
Gahlot	Gahlot	Bhadaurlya	Bhadaurlya
Jhalla	Jádu	Parihar	Parihar
Solanki	Tonwar	Chandéi	Chandéi
Ponwar	Parihar	Dikhit	Dikhit
Chauhán	Jhalla	Ahban	Ahban
Tonwar	Solanki		
Jádu	Ponwar		
	Chauhán		
	Gaur		
	Bargújar		

The *Ráthor* of Rájputána is remarkable for his freedom from Hindu prejudices. In Bikaner he will eat food and drink water without troubling to enquire by whom it is served. He will eat food cooked by Bráhmans, Banyas, Ahirs, Játs, Gújars, Nais, and the servant class, and can dispense with a *chauha* or prepared cooking place. The staunchness of the *Ráthor* warrior has always been proverbial. The Mughal Emperors owed half their conquests to the prowess of "the *lakh turwar Rathors*," or '100,000 swords of the *Ráthors*.' They still make admirable soldiers, whether from Rájputána or the Doáb, but the former are very difficult to enlist, as the *Ráthors* of Maiwar will only serve in the cavalry, while those of Bikaner will not take service at all.

### RÁWATS

The *Ráwats* call themselves pure *Bais*, but this is not generally admitted by their neighbours, who say that they are *fifth* sons of Rája Tilok Chand. The term 'fifth sons' is the common Rájput euphuism for bastards\*. It is very probable that they are the offspring of Tilok Chand by an Ahir woman. They themselves assert that about 250 years ago the aboriginal Sunais, taking advantage of some festivities at Bithur,

their principal village in Nnao, rose and massacred the whole clan, only one woman, who proved pregnant, escaping. She was protected by an Ahir, and in gratitude called her son Ráwat† Béri Singh. On growing up to manhood Béri Singh entered the service of the Emperor of Delhi. There he rose to favour, and obtaining permission to recover his ancestral estate, led a force against the Sunais and massacred the entire tribe while they were keeping up the festival of Káli Débi, thus regaining his former possessions.

#### History

*Ráwats* are found in the Unao and Fatehpur districts of Oudh.

#### Geographical distribution

The clan is not a large one, but its exact numbers cannot be stated as they are not recorded in the last Census Report.

#### Religion

*Ráwats* worship 'Debi, and belong to the *Bharaddwaj gotra*.

*Ráwats* contract marriages with members of the following Rájput clans

Give their daughters to

Gaur  
Chandél.  
Chauhán  
Kachwáha

Take wives from

Bais  
Banaphar  
Janwar

\* See also page 28

† Rawat is a favourite title among Ahirs

## SÉNGAR

The origin of this clan is unknown, it is one of the 36 royal tribes and like the *Gautam* claims descent from Singhi Rishi.

The Bráhmaṇ Singhi Rishi was invited to the court of the *Gaharwar* Rája of Kanouj, and married his daughter, receiving as her dowry a grant of immense number of villages, extending from Kanouj to Manikpur. Puran Déo, the grandson of Singhi Rishi, and founder of

the *Séngar* clan, emigrated to the Dekhan. Several centuries later, the clan moved to Dhar in Málwa, and thence to Bándhugarh in Rewah, and Jagmohanpur on the Etawah border of Jalaun. There in 1065 was born Rája Bisukh Déo, who married a daughter of Jai Chand, the *Ráthor* king of Kanouj. After the fall of that city, the *Séngars* took possession of the greater part of Etawah, and the river Basind was renamed the *Séngar* in their honour. The *Séngar* colony in Oudh was established in 1527 when the Emperor Bábar was engaged in subduing the independent chieftains of Hindustán. While so employed, many of the Afghán adventurers who had served the preceding Lodi dynasty, came in and tendered their services. Among these was Shaikh Bayazid, who was appointed Governor of Oudh. With the usual faithlessness of a Pathán, he shortly afterwards revolted, and raised a considerable army to oppose the Mughals. Among his followers were number of *Séngar* Rájputs from Jagmohanpur, under two leaders called Jagat Sáh and Gopal Singh. After Shaikh Bayazid's defeat, the *Séngars* settled down quietly in Unao. Eleven generations later, the aboriginal Lodhis rose suddenly against the *Séngars*, and murdered the majority of the clan. The fugitives fled to their brethren at Jagmohanpur, and returning thence in force, recovered their possessions in Unao. Meanwhile Pathán settlers had begun to encroach upon the lands of the *Séngar* colonists, and the latter feeling themselves strong enough to oppose them, met them at Baní, and after a great fight drove them across the Sai. The head of the clan is the Rája of Jagmohanpur in Jalaun.

The *Séngar* clan is very little known in Rájputána. In Oudh and the North-West Provinces it has a male population of 32,000, distributed throughout the Etawah, Cawnpore, Jalaun, Ballia, and Unao districts.

*Séngars* intermarry with the following clans

Give their daughters to	Take wives from
NORTH WEST PROVINCES { Chauhan. Bhadaunja	OUDH & NORTH-WEST PROVINCES { Parihar Chamar-Gaur.

Give their daughters to

Take wives from

NORTH-WEST PROVINCES	{	Rathor
		Kachwáha
		Sisodiya
		Chandél.
		Tonwar
		Jádon
OUDH	{	Chauhá .
		Rathor.
		Parihar
		Tilokchandi Bais
EASTERN DISTRICTS	{	Bais.
		Gahlot
		Harihobans
		Ujjain.
		Kausik
		Sirnet
		Rajkumar
		Surajbansi
		Parihar
		Kumar
		Raghubansi
		Sombansi.
		Nikumbh
		Chauhan

OUDH & NORTH-WEST PROVINCES	{	Chandél
		Gautam.
		Gaharwar.
		Panwar.
		Gahlot.
		Baghél.
		Bisén
OUDH	{	Janwár.
		Bais
		Sengar
OUDH	{	Dikhit.
		Sómbansi.
EASTERN DISTRICTS	{	Bisén
		Donwar.
		Kákan
		Kausik.
		Nikumbh.
		Sakarwar.
EASTERN DISTRICTS	{	Harihobans.
		Raghubans

## SIRNÉT.

Various accounts have been given of the origin of the title of this clan. One authority derives it from *sira*, 'a head,' and *neta*, a 'leader.' Another explanation is that one of their chiefs was in the habit of wearing on his head a cloth of gold called *nét*, and the Muhammadan king in whose service he was, not choosing to recollect his Hindu name, called him *Sirnét*, or 'the man with the gold cloth on his head.' In

the Ghazipur districts the *Sirnets* called themselves *Nikumbhs* and say they got the name from their custom of raising the hand to the head without bowing when making obeisance to a superior. One of the Muhammadan Emperors, annoyed by the apparent disrespect of some *Nikumbh* chiefs who were in attendance at his court, ordered that before their entrance a sword should be placed across the doorway in such a manner that they, on entering the presence, should be forced to stoop. Some of the *Nikumbh* chiefs, scorning to abandon their tribal customs, maintained their upright position and were decapitated. The Emperor, satisfied with this exhibition of determination, permitted them in future to make their *salám* in their own fashion, and gave them the title of *Sirnét*, which is said to be a corruption of the Persian *sarnist*, 'head less.'

The *Sirnét*s claim descent from Bhaiáta, the brother of Ráma of Ajudhya.

The founder of the clan was a *Súrajāns* or *Dikhit* Rájput named Chandra Sén, who, after incurring the wrath of some Muhammadan Emperor, was forgiven at the intercession of a friendly Bráhmaṇ, and, after his release, accompanied the latter to his home in the country beyond the Gogra. After many adventures, Chandra Sén is said to have settled in Gorakhpur towards the end of the 12th century, and there established a kingdom which was called *Satási* because the circuit of his territories extended to 87 *lós*. As he appropriated land eastwards, he became involved in hostilities with the *Donwár* Rájputs. They were on the point of compelling him to quit the district, when his Bráhmaṇ adviser suggested a stratagem which proved completely successful.

#### History

Chandra Sén, being a pure Kshatriya, was deemed superior to the *Donwars*, who had sullied their lineage by intermarrying with Dóms and Bhárs. He therefore suggested that his daughter should marry the son of the principal *Donwar* Rája, on condition of his being allowed to retain a part of the country he had invaded. His proposal was gladly accepted. Immense preparations were made for the wedding, and Chandra Sén gained admission to the *Donwar* fort with a large body of followers. Then, seizing his opportunity, he treacherously murdered the *Donwar* chiefs, while his followers outside slaughtered as many of the clan as they could find. The power of the *Donwars* was crippled by this blow, and the *Sirnét*s became one of the most powerful clans in Gorakhpur.

The *Sirnét* clan is found in the Goakhpur and Basti districts of the North-West Provinces, and has a male population of nearly 10,000.

#### Geographical distribution

The favourite *Sirnét* deity is the goddess Débi. The clan belongs to the *Rharaddwán* gotra.

#### Religion

*Sirnēts* contract marriages with Rájput̄s of the following clans:-

Give their daughters to	Take wives from
Kalhans	Surajbans
Súrajbans	Baghól.
Chauhán	Bisón
Bhadauriya	Rajkumar
Baghól	Bachhgoti
	Kalhans
	Gautam
	Gaharwar
	Dikhit
	Kanhpuriya
	Amethiya

#### SIKARWARS OR SAKARWARS.

The title of the clan is derived from Fatehpur-Sikri in the Agra district, the present head-quarters of the clan. It is included by Tod amongst the 36 royal races and is supposed by some authorities to be a sept of the *Bargujars*. Like the latter, the Sikarwars claim descent from Láva, the son of Ráma, king of Ajudhya.

According to tribal traditions it would seem that the *Sirharwars* on leaving Ajudhya, made the tour of Northern India. From Oudh they migrated to Lahore, by which perhaps is meant Laháwar in Gwalior, from Laháwar to Rajor in Ulwar, from Rajor to Rúpbás in Bhutpur, and from Rúpbás to Fatehpur-Sikri. The migration from

Gwalior territory is said to have taken place about 600 years ago. Towards the end of the 12th century, the tribe spread all over the Agra district, and must have established colonies in Oudh and Gorakhpur, shortly after the invasion of Shaháb-ud-din Ghorí. The Ghazipur and Azamgarh branches claim to have emigrated from Fatehpur-Sikri, but say their ancestors were Biáhmáns, they also claim a mythical personage called Rája Gadh as their ancestor, and hence sometimes called themselves *Gadriyas*. The *Parbatryas* of the lower Himalayas are said to be a branch of the *Sikarwars*.

*Sikarwars* are found in the Agra, Ghazipūr, Gōrākhpur, Āzamgarh and Hardoi districts of Oudh and the North-West Provinces, and have a male population of 18,000. The clan is also numerous in the Gwalior State, especially in the neighbourhood of the Chambal, where its members have a high reputation for bravery.

Religion

*Sikarwars* are of the *Bharaddwāj gotra* and chiefly worship Mahádéo

*Sikarwars* contract marriages with Rájputs of the following clans:

Give their daughters to		Take wives from	
AGRA	Bhadauriya	AGRA	Bhadauriya.
	Chauhan.		Chauhan
	Jadón.		Jadón.
	Dhákrc.		Dhákrc
	Gahlot		Gahlot
	Ponwar		Ponwar.
	Parihar.		Parihar
	Pundir		Pundir
EASTERN DISTRICTS	Tonwar.		Tonwar }
			Bargújar.
			Baresari.
			Indaulhya.
EASTERN DISTRICTS	Hayobans.	EASTERN DISTRICTS	Hayobans.
	Ujjaini		Ujjaini.
	Donwar		Donwar.
	Kinwar		Kinwar.
OUDH	Chauhan	OUDH	Bachhal.
	Bhadauriya.		Raikwar
	Ponwar.		Janwar
	Sómbans		Ahban
			Gautām.

#### SOLANKI OR CHALUKYA.

This clan is one of the four agniscular or fire tribes, of which an account has been given on page 103 under the heading of *Ponwar*. The



Traditional origin      title of *Chalukya* is derived from *challu*, because the founder of the race was formed in the *challu* or 'hollow of the hand' when the *Rishis* summoned their four Kshatriya champions from the flames of the *agni kunda* on Mount Abu

History      The *Solankis* are said to have been settled on the banks of the Ganges before the *Ráthors* obtained possession of Kanauj, but according to their own traditions they held Lahore up to about the 8th century. They were among the first Rájputés to become Muhammadans, and were the principal opponents of the *Bháttis* when the latter first settled in the Bikaner desert. The *Solankis* were formerly princes of Kalyan near Bombay, whence they established a dynasty which ruled over Anhalwára Pattan, one of the richest and most warlike kingdoms in India, with dominions extending from the Carnatic to the Himalayas. Their capital Anhalwára Pattan was stormed by Mahmud of Ghazni in 1024, but soon recovered its former prosperity.

Solanki settlements in the North-West Provinces      In the 8th century a band of *Solanki* adventurers left Tonk in Rájputána and settled under the leadership of Rája Maldeo Saimáni in the Etah district, where their descendants are still to be found, but in greatly impoverished circumstances. The colony in Budaun is probably an offshoot of the Etah settlement.

Geographical distribution      The *Solankis* are now a small clan, and in Rájputána their male population only amounts to 7,000. They are found chiefly in Maiwar, Jeypore, Boondi and Rewah. In the North-West Provinces they number 8,000 males, and have settlements in Etah and Budaun.

Religion      The principal *Solanki* divinities are Krishna and Ráma. The tribal goddess in Rájputána is Chárbhuja.

The principal tribal divisions are as follows

Solanki proper	Rahallia
Bhagél	Chandawat
Khalatz	Bhutta
Sojathia	Dharen

Certain septs are also found in Guzerat and the Dekhan.

*Solankis* intermarry with the following clans

Rájputána		North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Bhátti	Ráthor	Chauhán	Katiyar
Jádu	Ponwar	Bhadaurva	Tomar

Rájputána		North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Ráthor		Ráthor	
Kachwáha		Báchhal	
Pónwar		Bals	
Parliar.		Gaur	
		Pundir	
		Bargujar	
		Chauhán	

## SÓMBANSI.

The title of this clan is derived from the Sanskrit *Soma*, 'the moon,' from which the *Sómbansi* like the *Chandrabansi* claim to be lineally descended. From a generic name applied to all tribes belonging to the Lunar race, *Sómbansi* has come to be the title of a particular clan. The

same thing has happened in the case of the *Súrajansi*, and it is probable from the number of its *gotras* that the *Sómbansís* of the present day are descended from remnants of various Kshatriya tribes, claiming a Lunar origin, who banded themselves together for mutual protection, and adopted the title of *Sómbansi* as the distinctive appellation of their brotherhood.

The *Sómbansís* claim a mythical personage called Púr as the founder of their clan. Their most ancient traditions attribute the northern shores of the Ganges as their original home, but historical researches prove that by the 13th century they were settled at Jhúsi near Allahabad. There the *Sómbansi* Rája Bhai SÉN was visited by a Muhammadan *fakir*, who ordered him to abandon his fort. On this demand being refused, the *fakir* murdered the Rája, but consoled his Rání, who was pregnant at the time, by assuring her that her unborn child would become a warrior of great renown. The Rání then left Jhúsi and settled near Partábgarh in Oudh, where in due time she gave birth to a son called Lákhan SÉN, who about 1258, expelled the Bháís and the Ráikwar Rájputís from the district, and established a kingdom of his own. The sons of Lákhan SÉN quarrelled over their heritage, and one of them secured the favour of the Muhammadan Emperors by becoming a Musalmán, and marrying a lady of the Imperial family. In the reign of Akbar, Rája Sultán Sáh served with his tribal contingent in the Mughal army then fighting in the Dekhan. As a reward for his services, the paternal estate was conferred on him in *jaghir*, tenure, the only condition of the grant being that the *Sómbansís* should escort the annual tribute of Bengal to Delhi. One of Sultan Sáh's successors, the Rája Jai Singh,

defeated and captured a *Bundéla* outlaw named Chatur Sál, for which the Emperor conferred upon him the privilege of wearing a *topi* in *darbar* in lieu of the usual *pagri*. In the reign of the Emperor Muhammad Shah (1738-48) Rája Púthipat Singh murdered the son of a Manikpur banker who had enough influence at Delhi to obtain the issue of an order to Safdar Jang, the Subadar of Oudh, to punish the murderer. This was eventually accomplished by treachery, the Rája being assassinated in *darbar* and his estates confiscated. This was the end of the Partábgarh Ráj, for the property was shortly afterwards divided. The head of the clan is now the Rája of Bahlolpur. The *Sómbansís* of Fairukhabad claim descent from Randhir Singh, an adventurer from Oudh, who settled in the Doáb about 300 years ago. The Chand dynasty of Kumaun is an offshoot of a younger branch of the *Sómbansís* of Jhúsi, from whom the *Rautélas*, another tribe of hill Rájputés, also claim descent.

*Sómbansís* have a male population of 43,000, which is scattered through the Farrukhabad, Bareilly, Shahjahanpur, Allahabad, Jáunpur, Azamgarh, Rai-Bareli, Sitapur, Harodi, Gonda, and Partabgarh districts of Oudh and the North-West Provinces.

The *Sómbansís* are snake-worshippers. During the *Nág-Panchmi* festival in July and August, *Sómbansís* give up shaving, wear dirty clothes, and abstain from milk, meat and fish. Their favourite divinities are Mahádéo and Káli. The *Sómbansís* have as their family heroes, five saints: four of them princes of *Sómbansí* blood, and the fifth a *Gaharwár* Rája of Benares. The principal of these, Alá Rikh, gave his name to Aláukhpur, contracted into Aior, and since named Partábgarh.

*Sómbansís* are divided into the three following gotras:

Bayagar      1      Sankrat      1      Atri

The *Sómbansís* of Sandi in the Harodi district rank higher than any other branches of the clan.

*Sómbansís* contract marriages with Rájputés of the following clans:

Give their daughters to		Take wives from	
HARDOI	{ Chauhan	HARDOI	{ Raikwar
	{ Rathor		{ Katiyar
	{ Kachwaha		{ Gaur.
	{ Bhadauriya		{ Bachhal

Give their daughters to	Take wives from
<p>PARTABGARH {</p> <ul style="list-style-type: none"> <li>Améthiya.</li> <li>Bais</li> <li>Baghél</li> <li>Gautam</li> <li>Kalhans</li> <li>Parihar</li> <li>Surajbansi</li> <li>Sirnet</li> <li>Chauhan</li> <li>Kachwaha</li> </ul>	<p>HARDOI {</p> <ul style="list-style-type: none"> <li>Bais</li> <li>Janwar</li> <li>Chandél</li> <li>Ponwar</li> <li>Gaharwar</li> <li>Sakarwar</li> <li>Ahban</li> <li>Nikumbh</li> </ul> <p>PARTABGARH {</p> <ul style="list-style-type: none"> <li>Dikhít</li> <li>Bachgoti</li> <li>Rajkumar</li> <li>Rajwar</li> <li>Bisen</li> <li>Kanhpuriya</li> <li>Janwar</li> <li>Durgbansi</li> <li>Bandhalgoti</li> <li>Nandwak</li> </ul>

## SURAJBANSI

The title of this clan is derived from the Sanskrit *Surya*, 'the sun,' and *vansha*, 'a race' The Solar races claim descent from Ikshváku, the grandson of the sun, who founded Ajudhya and established the dynasty from which sprang Ráma, the hero who was afterwards deified as an incarnation of Vishnu The modern

Traditional origin *Surajbansi* must not be confounded with the Solar race of the epic period of Hinduism, as though admittedly connected with the latter, it is probable that the existing clan originated in a congerie of degraded members of various tribes claiming a Solar origin, who banded themselves together for mutual protection, and gradually formed a new sept, which adopted the title of *Súrajbansi* as its distinctive appellation.

All the Solar tribes except the *Súrajbansi* claim descent from Láva and Kúsha, the sons of Ráma The latter, however, claim Bhárat, the brother of Ráma, as their ancestor, and state that he left Ajudhya to

assist his uncle, the ruler of an Aryan principality in the Himalayas or Kashmir, in repelling an invasion of barbarians from China and Tibet.

#### History

Bhárat never returned, and is credited with having founded Srinagar in Garhwál. The

*Súrajbansis* of the Basti district are supposed to have come from Kumaun under their chiefs Alak Déo and Tilak Déo, and to have expelled the aboriginal Ráj-Bhárs and Tárus. There is a widely received tradition among Rájpúts that a *Súrajbansi* leader named Kanak Sén left Ajudhya about 224 with a large following, and migrated westward to Guzerat, and from thence to Chitór in Rájpútána. The *Surajbansis* of the Fyzabad district claim descent from Lálji Singh, an adventurer from Kumaun, who settled in the district about 350 years ago and entered the service of a wealthy grain dealer. On the latter's death, Lálji Singh seized his property and became a great landholder. There seems to be an undoubted connection between the *Súrajbansis* of the plains and certain hill tribes of Garhwál, Kumaun, and Nepál, who lay claim to a Kshatriya origin. Besides the settlements made in prehistoric times by Bhárat, there is a tradition, confirmed by Tod in his *Annals of Rájasthán*, that towards the end of the 12th century a band of *Sisodiya* Rájpúts of the *Súrajbansi* or Solai race escaped from Chitór, and after cutting their way through the Muhammadan hosts, took refuge in the hills of Nepál, where they were hospitably received by the aboriginal hill tribes. To this day *Khás* Gúrkhas often describe themselves as *Súrajbans* Rájpúts, and the Malla Rájas of Nepál claim to be descended from Ansuvarma, a member of the *Súrbans* family which ruled over Visálí near Patna, at the time of the Buddhist dominion. The *Pahári Súrajbansis* of Khairagarh in the Kheri district, are emigrants from Kumaun who were driven out of their native hills by the Gúrkhas towards the close of the 18th century. From about 1790 to 1830 they wandered about the border subsisting on the charity of their fellow Kshatriyas, and fighting for the British against their old enemies the Nepalese. In 1830 the *Súrajbansis* captured Khairagarh from the Banjáras, and on the annexation of Oudh in 1856, were confirmed not only in their claim to this property, but also to a perpetual pension of Rs 2,400 per annum, conferred upon the head of the clan in 1812, for services rendered to the British Government in the Nepalese war.

The *Súrajbansi* clan is found in the Bulandshahr, Mirzapur, Ghazipur, Basti, Kheri, Fyzabad, and Bara Banki

Geographical distribution districts of Oudh and the North-West Provinces, and has a male population of 23,000.

In the Western districts *Súrajbansis* are mostly *Varshnávas*, in the eastern portions of these provinces they are

#### Religion

addicted to *Shákta* worship, their favourite

divinity being Dúíga. They never use umbrellas, as to do so would be

an insult to their glorious ancestor the sun - Like the *Biséns* the *Súrajbansis* have more than one *gotra* This, among Rájpúts, is nearly always an indication of a mixed origin. Their divisions are as follows

North of the Gogra

Savaran

South of the Gogra

Bharaddwaj

Kassyap

*Súrajbansis* contract marriages with the following clans

Give their daughters to

Gautam

Gaharwar

Sirnét

{ Chauhan

{ Bargujar

{ Tonwar

{ Janghara

BULANDSHAHR

Take wives from

Rajkumar

Bachgoti

Rajwar

Sirnét

Sombansi

Bandalgoti

Palwar

Gaharwar

{ Chauhan

{ Bargujar

{ Tonwar

{ Janghara

BULANDSHAHR

### SURWÁR OR SARWAR

The title of this clan, like that of the *Sarwarya* Bráhmans, seems to indicate that they emigrated at some remote period from the districts beyond the Sarju or Gogra They state that they are *Súrajbansis*, and that their original home was Bikaner

History

*Surwars* are found in the Benares, Muzapur, and Jaunpur districts of the North-Western Provinces They have a male population of 3,000

Geographical distribution

Religion

*Surwars* worship Rám Chandra They belong to the *Garg gotra*.

*Surwars* contract marriages with the members of the following clans

Give their daughters to

Rájkumar.

Bachgoti

Nanwag.

Dirgbansi

Take wives from

Nanwag

Dirgbansi.

Raghubansi.

Bisén.

### TÁNK OR TÁK.

This clan was at one time powerful in Rájpútána, but on being converted to Muhammadanism, their name was obliterated from the list of Rájpút tribes. They are, however, still found in certain portions of the North-West Provinces, and claim to be *Jádúbansis* and related to the

History

*Jádon* princes of Jeysalmeer and Kerowlee

In former times they were noted for their predatory habits. During the reign of Akbar, a band of *Tánk* Rájputs plundered an Imperial convoy passing through the Mainpuri district, and as a punishment, one of their leaders was forcibly converted to Islám

*Tánk* Rájputs are found in small numbers in the Saharanpur, Moradabad, Bijnor, Mozaffarnagar, Meerut, Budaun, Bareilly, Mainpuri and Etah districts. Their exact numbers are not recorded in the Census Report

Geographical distribution

Marriages

*Tánks* intermarry with clans of the highest grade.

### TARKÁN OR TARKAR

The title of this tribe is said to be a corruption of *tark* *haya* 'thrown aside,' because the founders of the clan, who were notorious Bráhman dacoits, were offered pardon if they would abandon their evil courses. They did so, and to show how completely they had severed from their

Traditional origin and history

old caste, they threw aside their Bráhmanical *Janéos*, hence their name. They have thus no claim whatever to be considered

Rájputs, they claim affinity however, with the *Dikhits*, and say that these latter excommunicated them for having adopted *karáo* or widow marriage. They are turbulent, of poor physique, and generally unsuitable for enlistment. Among Rájputs they hold a very low place, being regarded as *Gaurías* (q v)

*Tarkáns* are found in the Muttra and Agra districts of the North-Western Provinces, and have a male population of about 3,500

*Tarkáns* contract marriages with members of the following clans

Give their daughters to	Take wives from
Bachhal	Bachhal
Gaur	Gaur
Jadon	Indaulhya
Janghara	Baresari
Kachwaha	
Indaulhya	
Baresari	

#### TILAUNTA

This is a small tribe of *Tonwar* origin. They say that their ancestors emigrated from Delhi into the Shahabad district in the time of Rája Bhoj. History.  
Considering its small numbers, the clan furnishes a good many recruits to the Native Army.

*Tilauntas* are found only in the Shahabad districts of Behar.

*Tilauntas* worship Débi. They are of the *Kassiyap gotra*. Religion

*Tilauntas* contract marriages with members of the following clans

Give their daughters to	Take wives from
Chauhan	Dhekaha
Lautamiya	Lautamiya

#### TONWAR, TOMAR, OR TUAR

The name of the clan is derived from the Sanskrit *tomára*, 'an iron club'. The *Tonwar* belong to the Lunar race, and are usually reckoned among the 36 royal tribes. Traditional origin

The *Tonwar* were at one time very powerful, and furnished Delhi and Kanouj with a celebrated dynasty. The last of the *Tonwar* Rájas



was Anangpál, who abdicated in favour of his *Chauhán* grandson Pir-thiráj, during whose reign the Musalmáns conquered India. A *Tonwar* dynasty ruled over Kanouj from 736 to 1050, when it was taken from them by the *Ráthors*, who compelled them to return to the neighbourhood of Delhi. In the reign of Ala-ud-din

## History

Khilji, a *Tonwar* Rájput, called Bui Singh Déva, declared his independence, and founded the *Tonwar* kingdom of Gwalior, which was a powerful and wealthy state up to the time of its capture by Ibrahim Lodi in 1519. The *Tonwar* are now of little account, but they still hold a portion of the Jeypore state called Torawatti,\* and have a titular Rája who lives at Pattan, the principal town.

The *Tonwars* of Budaon are emigrants from Delhi who settled in Rohilkhánd about 1202, during the reign of Shahab-ud-din Ghori. The Bareilly *Tonwars* came from Budaon in 1388, and expelled the aboriginal Gwálas, Ahns, and Bhils. Some of the Rájputs of Garhwál claim to be of *Tonwar* origin. The eastern settlements of the clan are probably offshoots of the Budaon and Bareilly branches. The latter have now almost entirely dispersed.

*The Tonwars* of Rájputána have a male population of 13,000. They are found chiefly in Meywar, Marwar, Jeypore, Dholpur, and Bikaner, also in the adjoining Punjáb districts of Hissar, Nabha, and Patiala. In the North-West Provinces and Oudh they number 18,000 males, and their settlements are scattered through the Muttra, Farrukhabad, Mainpuri, Etawah, Etah, Budaun, and Sitapur districts.

The *Tonwars* belong to the Lunar race and are consequently Krishna worshippers. In Rájputána their tribal divinities are Jógmaiya or Sárúng.

The principal septs of the *Tonwars* are as follows

## In Rájputána and the Punjab

Tonwar

Kallia

Jatu

Borahan

Beagas

Jarroata

## In Oudh, the North-West Provinces, and the Gwalior State

Nicoop

Bajpanna

Himkar

Gawalera

Jasraiya

Jerah

\* Also called *Tonwarwatti*.

The *Tonwar* proper of *Tonwarwátti* has three sub-divisions, *Asoji*, *Udoji*, and *Kelorji*. The *Játtu* sept through poverty have intermarried with *Játs* and *Gújars*, and many families have been outcasted. This is especially the case with those residing in the *Hissar* and *Bhiwani* districts who should be only enlisted after careful enquiry. A *Tonwar* origin is claimed by several *Mahratta* chiefs.

*Tonwars* intermarry with the following clans.

In Rájpútána.		In Oudh and the North-West Provinces	
Give their daughters to	Take wives from	Give their daughters to	Take wives from
Chauhán	Chauhán	Tilokchandi Bais	Ahban
Kachwáha	Gaur	Chauhán	Gaur
Ráthor	Ponwar	Bhadauriya.	Báchal
	Bargújar	Ráthor	Janwár.
	Ráthor.	Kachwáha	Ponwar
	Solanki	Parihár	Chauhán
	Parihár		Bhadauriya
	Jádú		Ráthor
	Bhátta		Kachwáha.

### UDMATTIA

The title of this tribe is derived from the name of their supposed ancestor, a *Rishr* named *Udiálak Múni*. The clan professes to be descended from *Súrajbars* emigrants who left Oodeypore about three centuries ago, in the service of one of the early Muhammadan Emperors, and settled in *Azamgarh* after expelling the aboriginal *Bhárs*.

#### History

*Udmattias* are found in the *Azamgarh* and *Gorakhpur* districts of the North-West Provinces. They have a male population of 28,000.

#### Geographical distribution

#### Religion

*Udmattias* worship *Débi*. They belong to the *Batas Gotra*.

*Udmattias* contract marriages with members of the following clans:

Give their daughters to	Take wives from
Kakan	Pachtoriya
Bais	Barhaiya

## UJJAINI.

The title of this clan is derived from the city of Ujjain in Rájputána whence their ancestors migrated into Oudh, Behar, and the eastern districts of the North-West Provinces, during the reign of Jai Chand, the

Traditional origin and history *Ráthor* king of the Kanouj They are really a sept of the *Ponwars*, of whom an account has been given on page 103 Kori Singh of Jugdespur, one of the three rebel leaders who showed marked military talent in the Mutiny, was a *Ujjaini*, and a near relative of the late Rája of Dumraon, the head of the clan.

*Ujjainis* are found chiefly in the Cawnpore, Ballia, and Azamgarh districts of Oudh and the North-West Provinces, and in the Shahabad district of Behar They have a population of about 3,000 males

*Ujjainis* are of the *Saunah* gotra and are *Shákta* worshippers, their principal deity being Káli

*Ujjainis* contract marriages with the following clans

Give their daughters to

Bisen

Sirnet

Rajkumar.

Surajbans

Raghubans.

Sakarwar

Kalhans

Hayobans.

Take wives from

Nikumbh

Barwar

Hayobansi

Kinwar

Raghubans

Sengar

Sakarwar.

Chandel.

Kakan

Narauni

## CHAPTER III.

### RELIGION, CUSTOMS, AND RELIGIOUS FESTIVALS.

The religion of the Rájputés does not differ in any essential particular from that of other classes of high caste Hindus. In Rájputána and the Eastern Punjáb it is of a simple type, closely resembling the primitive faith of the Aiyans, modified, however, by certain usages (such as the worship of the Sun) introduced by Scythian tribes now included in the Kshatriya caste. The nearer we approach to Ajudhya and Benares, the more is the Rájput dominated by the ceremonial restrictions of the Bráhmaṇ, and the more bigoted is the character of his beliefs. Rám Chandar, Mahádéo, and Káli or Dévi are perhaps his favourite divinities, but, as has been noted in Chapter II, nearly every Rájput clan has its own patron deity, to which its members pay special respect, and look for protection and favour.

The Hindu religion may be said to have passed through the three following stages, which will be briefly described.

1 Védism.      2 Bráhmaṇism.      3 Hinduism.

#### VÉDISM.

The religion brought by the Aiyans into India from their homes in Central Asia was a simple form of Nature-worship. The deities of the early Hindus were Surya, Agni, and Indra, or Sun, Fire, and Rain, the minor divinities of the earth, air, and sky, being regarded merely as associates of this elemental triad. The traditions of this primitive period are contained in the *Védas*, a series of hymns and texts expressing the wants and beliefs of the people, and their manner of invoking and praising their gods. The *Védic* hymns contain no interdictions against widow-marriage or foreign travel, nor do they insist upon child-marriage, or the vexatious restriction of caste, all of which owe their origin to the Bráhmaṇs. The gods of the *Védic* epoch were bright and friendly. There were no blood-drinking deities to propitiate. Sacrifice was merely a symbol, representing the gratitude of the people to their divine protectors. The ordinary offerings consisted of the sacred *homa*, or rice, milk, butter, and curds, with animal sacrifices, particularly of the horse,\* on occasions of special solemnity.

\* The *Aswamedha* or horse sacrifice was practised by the Solar Rájputés on the banks of the Ganges and Sarju 12 centuries B.C. "It was a martial challenge which consisted in letting the horse which was to crown the royal triumph at the year's end go free to wander at will over the face of the earth, its sponsor being bound to follow its hoofs, and to conquer or conciliate the chiefs through whose territories it passed." At the end of the year the horse was brought back, "led round the sacred fire and immolated with the sacred scimitar whilst Brahman chanted the *Védic* hymns. The carcass was then cut up and different portions of the flesh committed to the flames, while the *hotris* or sacrificial priests recited appropriate *mántras* or texts"—Encyclopædia Britannica, and History of India—*Talboys Wheeler*.

## BRÁHMANISM

The gradual formation of a special class devoted to religious meditation and austerities, led to the organization of a regular priesthood, who officiated at the sacrifices, and moulded the vague Nature-worship of the Védas into a definite philosophical creed, made manifest by an elaborate ritual. The deepest thinkers felt that all material things were permeated by a divine spirit. This vague, mysterious, all-pervading power, which was wholly unbound by limitations of personality, at last became real. The breath of life received a name. They called it *brahman*, from the Sanskrit *br̥h* 'to expand,' because it expanded itself through space, diffusing itself everywhere and in every thing. The old Védic triad disappeared. Agni, Indra, and Surya gave way to Brahma, Vishnu, and Siva. In other words, the forces of Nature were identified with a vague spiritual power which, when manifested as a Creator, was called *Bráhma*, as a Preserver, *Vishnu*, as a Destroyer, *Siva*, and found its human manifestation in the sacred order of Bráhmans, who were thus raised immeasurably above the rest of mankind. Védic idea of sacrifices was that they were thanks-offerings to the gods, but as *Védism* developed into Bráhmanism, the whole theory of sacrifice changed. It was considered that the gods required to be nourished by the essence of the food offered up, and that their worshippers should take advantage of their being pleased and invigorated, to obtain from them the boons they desired. This idea was further developed into a belief that super-human powers were to be attained by sacrifices, which as a natural result became more and more complicated. According to the true theory of Bráhmanism, all visible forms on earth are emanations of the Almighty. Stones, rivers, plants, and animals, are all progressive steps in the infinite evolution of His Being. The highest earthly emanation is man, and the highest type of man is the Bráhman, who is the appointed mediator between gods and humanity. In the *Trimurti* or Hindu Trinity, all three persons are equal, and their functions interchangeable. All three are imbued with the same divine essence, and as the latter is all-pervading, they may be worshipped through the medium of inferior gods, goddesses, ancestors, heroes, Bráhmans, animals and plants.

## HINDUISM

We now arrive at the third stage of Hindu religious thought, and the modern forms of Hindu worship. The main point of difference between Bráhmanism and Hinduism is that the latter subordinates the worship of the Creator Bráhma, to that of Vishnu, Siva, and the wives of these divinities, allowing each sect to exalt its favourite god above and in place of all others.

"Hinduism is based on the idea of universal receptivity. It has, so to speak, swallowed, digested, and assimilated, something from every creed. It has opened its doors to all comers. It has welcomed all, from the highest to the lowest, if only willing to admit the spiritual supremacy of Bráhmans, and conform to the usages of caste. In this manner it has held out the right hand of fellowship to fetish-worshipping aborigines, it has stooped to the devil-worship of various savage tribes, it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, and stones; it has permitted a descent to the most degrading cults of the Dravidian races, while at the same time it has ventured to rise to the loftiest heights of philosophical speculation. It has artfully appropriated Buddhism, and gradually superseded that competing system, by drawing its adherents within the pale of its own communion."\*

Hindus are now divided into five principal sects

- 1 Shaivas or worshippers of Siva
- 2 Vaishnávas, or worshippers of Vishnu
- 3 Sháktas, or worshippers of the *female* personification of energy, as typified by the wives of the gods
- 4 Ganapatyas, or worshippers of Ganpatti or Ganésh, the god of good fortune
- 5 Sauias or worshippers of Surya, the Sun god. Of these *Sháktism* and the worship of Ganésh are both mere offshoots of *Shavism*, while Bráhmans, whether *Shavvas* or *Vaishnávas*, both worship Surya or Suraj Narayan, invoking him daily in the *gayátri*, the most popular of the *Védic* prayers. The members of these various sects are tolerant of each other's creeds, and all appeal to the *Puránas*† as their special bible. All, however, show marked points of difference, some of which will now be noticed. The great bulk of Rájputs are either Shaivas or Vaishnávas.

#### SHAIVISM OR SIVA-WORSHIP.

Siva is less human and far more mystical than the incarnated Vishnu. He is generally worshipped as an omnipotent god who has replaced Bráhma the Creator, and granted new life to all created things, but only

\* Brahmanism and Hinduism—*Monier Williams*.

† "The *Puranas* are so called because they profess to teach what is ancient. They are 18 in number and are ascribed to a sage called Valmiki, the first Indian poet after the *Védic* epoch. It is probable, however, that they were really written by various authors between the 8th and 15th centuries. In the present state of Hindu belief the *Puranas* exercise a very general influence. Portions of them are publicly read and expounded by Bráhmans to all classes of people, observances of feasts and fasts are regulated by them, and temples, towns, mountains and rivers, to which pilgrimages are made, owe their sanctity to the legends they contain"—*Cyclopædia of India*.—*Balfour*

through death and disintegration, hence his title of 'Destroyer'. He is not represented by the image of a man, but by a mystic symbol the *linga*\* or phallus the emblem of creative power, which is supposed to be in a state of perpetual heat and excitement, and to require to be refreshed by constant sprinklings of cold water, and the application of cooling *bilva* leaves. Siva is also known as Rudra and Mahadéo, and his worship is generally associated with Nandi, the sacred bull, and favourite attendant of the god.

An important difference between *Sharvas* and *Vaishnavas* may here be noticed. Siva-worshippers eat meat, a privilege which is generally denied to the followers of Vishnu.

### VAISHNAVISM OR VISHNU-WORSHIP.

Vishnu is the most human and humane of the gods. He sympathises with men's trials, and condescends to be born of human parents. He is usually represented by the complete image of a well-formed human being, either that of Krishna or Ráma (his two principal incarnations) which every day is supposed to be roused from slumber, dressed, decorated with jewels, fed with offerings of grain and sweetmeats, and then put to sleep again like an ordinary man, while the remains of the food offered are eagerly consumed by the priests. *Vaishnavism* is the most tolerant form of Hinduism. It has an elastic creed, capable of adaptation to all varieties of opinion and practice, and can proclaim Buddha, or any remarkable man, to be an incarnation of the god. The chief characteristic of Vishnu is his condescension in infusing his essence into animals and men, with the object of delivering his worshippers from certain special dangers.

The incarnations of Vishnu are ten in number. In the first he appeared as a fish, in the second as a tortoise, in the third as a boar, in the fourth as a man-lion, in the fifth as a dwarf, in the sixth as Paráshu or the axe-armed Ráma, the champion of the Bráhmans, and then saviour from their Kshatriya oppressors, in the seventh as the highborn Ráma, king of Ajudhya, and hero of the *Ramáyana* of which an account has already been given, in the eighth as Krishna, a Kshatriya of the Lunar race, who was brought up humbly among cowherds, and whose life is described in the *Mahábhárata*, in the ninth as the sceptical Buddha. The tenth incarnation has yet to come. It is to take place when the world is wholly depraved, when the god will appear in the sky, to redeem the righteous, destroy the wicked, and restore the age of purity.

\* "The *linga* or phallus represents the male organ. The emblem—a plain column of stone, or sometimes a cone of plastic mud—suggests no offensive ideas. The people call it *Siva* or *Mahádéva*."—Classical Dictionary of Hindu Mythology—Dowson

## SHÁKTISM OR GODDESS-WORSHIP

*Sháktism*, in the simplest acceptation of the term, is the worship of *Shákti*, or female force personified as a goddess. The male nature of the Hindu triad was supposed to require to be supplemented by the association of each of the three gods with a *Shákti* or type of female energy. Thus Sáraswátí, the goddess of speech and learning, came to be regarded as the *Shákti* or consort of Bráhma, Lakshmi the goddess of beauty and fortune, as that of Vishnu, and Parvatí, the daughter of the Himalayas, as that of Siva.

Hindus, whether *Sharvas* or *Vaishnávas*, are separated into two great classes. The first, called *dakshina márgis* or 'followers of the right hand path,' are devoted to either Siva-Parvatí or Vishnu-Lakshmi in their double nature as male and female. The second, called *vama márgis* or 'followers of the left hand path,' are addicted to mystic and secret rites, and display special preference for the *female* or left hand side of each deity. The bible of the latter is the *Tántras*, which are believed to have been directly revealed by Siva to his wife Parvatí. It is these *Sháktas* or left hand worshippers who devote themselves to the worship of Parvatí rather than Siva, and of Lakshmi rather than Vishnu. In the same way the sect shows greater reverence for Radha and Sita the two incarnations of Lakshmi than for Krishna and Ráma, the contemporaneous incarnations of her husband. Another favourite deity of the *Sháktas* is Amba or Débī, the mother of the universe, the mighty mysterious force whose function is to control and direct two distinct operations *viz*, (1) the working of the natural appetites and passions whether for the support of the body by eating and drinking, or for the propagation of life through sexual cohabitation, and (2) the acquisition of supernatural faculties, whether for a man's own individual exaltation, or for annihilation of his opponents.

Parvatí under her other names of Débī, Káli, Bhawání, or Dúrga, is the principal goddess of *Sháktism*. She is described as a terrible blood-drinking divinity, black in colour, fierce in temperament, besmeared with gore, wreathed with skulls, and only to be propitiated by animal or even human sacrifices. She was probably an aboriginal deity adopted by the Bráhmans to popularize Hinduism among the non-Aryan races.

## THE WORSHIP OF GANÉSH AND VILLAGE AND HOUSEHOLD DEITIES

Ganapattí or Ganésh is the god of good luck and the remover of difficulties. He is considered as a kind of king of the demons, ruling over good and bad alike, and controlling the malignant spirits who are continually plotting against the peace of humanity. This deity is represented



by the grotesque figure of a short, fat, red-coloured man, with a big belly, and the head of an elephant. No public festivals are held in his honour, but his image is in every house, and he is always worshipped prior to the commencement of important business.\* On writing a book his aid is always invoked, and his picture is frequently drawn over the doors of shops and houses, to ensure success and good fortune to the owners.

Under this heading a few of the minor godlings may be noticed. Hanumán, the monkey god, is worshipped throughout India. He owes his popularity to the fact that he assisted Ráma to recover his wife Sita from Rávana the Demon-King. The Aiyans habitually referred to the

Village gods

aboriginal tribes or *Dasyus*† as “black complexioned, flat-nosed, and *monkey like*,”

thus Hanumán, who was really an aboriginal chief who rendered Ráma valuable assistance in his expedition to Ceylon, was transformed by popular tradition first into a monkey general, and eventually into a monkey god. Sitála Dévi is the small-pox goddess, and is held in the utmost dread. *Bhuta* are the spirits of men who have died violent deaths either by accident, suicide, or capital punishment, without the subsequent performance of proper funeral ceremonies. *Préta* are the spirits of deformed and crippled persons. *Pisácha* are demons created by men's

Demons

vices. All these demons are propitiated by offerings of food and the incantation of

*mántras*. Nearly every village has two or three divinities of its own. These are generally deceased local celebrities, deified for the occasion, and worshipped in the shape of a mound of earth or stone, at the foot of a *pīpal* or some other sacred tree.

### THE WORSHIP OF SURYA, THE SUN GOD

The adoration of Surya or Suraj Narayan is a *Védic* survival of the greatest antiquity. Although there are but few temples dedicated to his service, he is worshipped by all Hindus, irrespective of sect. He is generally regarded as a manifestation of all three persons of the Hindu Trinity. In the east, at morning, he represents Bráhma or Creation, overhead at noon, he typifies Vishnu or Preservation, in the west at evening, Siva or Destruction. The *gayatri* or morning prayer of the devout Hindu is an invocation to the Sun's vivifying essence. “let us meditate on the excellent glory of the divine Sun may he enlighten our understanding.”

\* According to Tod the Rajputs of Rajpútana adore a goddess called Asapúna or the ‘fulfiller of desires,’ who is invoked previous to any undertaking in much the same way as Ganesh.

† *Dasyu* in Sanskrit means ‘a slave’.

In Rájputána "Har or the Sun is the patron of all who love war and strong drink, and is especially the object of the Rájput warrior's devotion, blood and wine accordingly, are the chief oblations to this god"\*

### MINOR FORMS OF WORSHIP.

First and foremost comes the worship of the cow "Of all animals it is the most sacred Every part of its body is inhabited by some deity. Every hair on its body is inviolable All its excreta are hallowed Any

The worship of the cow spot which a cow has condescended to honour with the sacred deposit of her excrement is for ever consecrated ground, and the filthiest place plastered with it is at once cleansed and freed from pollution, while the ashes produced by burning this substance are of such a holy nature that they not only make clean all material things, but have only to be sprinkled over a sinner to convert him into a saint."†

Serpent-worship was practised originally by Scythians and aborigines and was probably adopted from them by the Bráhmans Images of snakes are generally found coiled round the *Linga*, or stretched out as a canopy over it

The trees, plants, and fruits revered by Hindus are the *túlsí* or holy basil, the *pípál*, the *bilva* or *bel*, the Plant and tree worship *váta* or banyan, the *amra* or mango, the *nam*, the lotus, the cocoanut, and the *kusa* or sacred grass

The planets are worshipped and give names to the days of the week Thus Monday is named after *Soma*, the moon, Tuesday after *Mangala* Mars, Wednesday after *Budh*, Mercury; Planet worship Thursday after *Vrihaspati*, Jupiter, Friday after *Shukra*, Venus, Saturday after *Sani*, Saturn, and Sunday after Surya, the Sun god

Many rivers are worshipped by Hindus The Ganges is supposed to flow from Vishnu's foot, and to fall on Siva's head The river is considered so sacred, that there is no sin, however heinous, which cannot be atoned for by bathing in its sacred stream, hence the traffic in Ganges water, which is transported in small bottles to the most distant parts of the country The *tribéní* or confluence of the Ganges, Jumna and Sárswatí‡ at Allahabad, is one of the most popular places of Hindu pilgrimage. The River worship

\* Annals of Rajasthán — *Tod*

† Brahmanism and Hinduism — *Monier Williams*

‡ Saraswatí no longer exists, and its former course is merely indicated by a dry water course It ran at one time into the Indus, but since its disappearance is believed by Hindus to flow under ground, and join the Ganges and Jumna at Allahabad

Ganges lost its sanctity in 1895, when the Nerbudda replaced it as the holiest of Indian rivers. The mere sight of the Nerbudda is said to purify the soul from guilt. The dead may be cremated on both of its banks, whereas only the north bank of the Ganges should be used for this purpose.

It is well known that the Hindu doctrine with regard to a future state is a belief in the transmigration of the soul. Most of the gods have their own heavens, and as thousands of years may elapse between each

The Hindu heaven of his reappearances upon earth, the prayer of the devout Hindu is that he may be permitted to pass these periods of peace in the heaven of the deity which he has selected as the object of his particular devotion.

Besides heavens of various degrees of felicity, Hindu mythology provides a number of hells, of different degrees of horror, the roads to which are long and painful, over burning sands, and pointed red-hot stones. Along these, amidst showers of scalding water, and through caverns filled

The Hindu hell with all sorts of terrifying objects, the Hindu sinner threads his way to the judgment seat of Yáma, whose throne is surrounded by a terrible river called Vaitarāni, the Styx of the Hindu hell. Here he is tried by the God of Death, and consigned to a heaven or a hell, according to his conduct during life.

All Hindus go through their daily devotions alone, either in their own houses, or at any temple, tank, or stream in convenient proximity to their homes.

*Sharvas*, *Varshnávas*, and *Sháktas*, the three principal sects of Hindus, are recognisable one from the other by the peculiar caste marks, called *tiláka* or *pundra*, with which they decorate their foreheads. That

Caste marks of *Sharvas* consists of three horizontal strokes, made with the white ashes of burnt substances, to represent the disintegrating forces of Siva, that of *Varshnávas*, of three upright marks, close together, red or yellow in the centre and white at the sides, to represent the footprint of Vishnu, that of *Sháktas*, of a small semi-circular line above the eye-brows, with a small round patch in the middle. The branding of the arms, breasts, etc., is also different for each sect. *Sharvas* brand themselves with the sign of the trident and *linga*, the weapon and symbol of Siva, *Varshnávas* with that of the club, the discus, and the conch shell, the special attributes of Vishnu.

*Sharvas* and *Varshnávas* both wear rosaries of beads round their necks.

Rosaries The *Sharva* rosary is a string of 32 or 64 rough berries of the *rudrálsha* tree, while that of the *Varshnávas* is made of the wood of the sacred *tulsi* plant, and consists of 108 beads.

## CUSTOMS

The principal phases in the life of a Rájput are celebrated by twelve appropriate ceremonies called *Karams*. These commence from a period anterior to his birth, when the Kshatriya mother first indulges in the hope of offspring, and continue through almost every incident of his career, until the thirteenth day after death, when his soul is supposed to wing its flight to another world. Only the most important of these *Karams* need be mentioned, *viz*, those relating to

- (a) Birth.
- (b) Intimation into the twice born order by investiture with the *janéo* or sacred thread, a ceremony resembling the Christian rite of baptism.
- (c) Marriage
- (d) Death.

## CEREMONIES RELATING TO BIRTH

On the birth of a male child, the father or a relative at once summons the *parohat* or family priest, and enquires of him whether the infant was born at a propitious moment. The *pārohit*, with many forms and ceremonies, then consults the stars, keeping a note of his observations for subsequent record in the *janam-patri*, or horoscope, which is an elaborate statement of every particular relating to the child's birth, parentage, ruling constellations, and future prospects.

If the *parohit's* reply is favourable, the *nar* (family barber) is sent round to summon relations and friends, who thereupon tender their congratulations to the family, while the *parohit*, assisted by five other Bráhmans, goes through the rites prescribed for the occasion.

After a week of feasting and rejoicing, the *parohit* is asked to fix upon a propitious day for the naming of the child. This is done after consultation of the *janam-patri* and other formalities requiring the attendance of Bráhmans.

About 40 days after birth the infant is carried outside the house and *mántras* or sacred texts are repeated to Surya, the Sun god. When the child is about two years old, an auspicious day is selected for the ceremony of tonsure, which is performed twice. On the first occasion the hair is entirely removed, but at the second shaving a small tuft called the *churki* or *choti* is left at the top of the head.

If the infant is born in the 19th or lunar division of the zodiac\* called *mūl*, the mother is secluded for 27 days, and the father is not permitted to see his child except as a reflection in a mirror, or a vessel filled with melted *ghī*. Omission of this precaution would, it is considered, result in the child's death within a year. During this period no strangers are admitted into the house, and the father neither shaves nor sends his clothes to the wash. On the 27th day the *parōhit* is sent for, and a most elaborate ceremony is gone through, called the *nā-pāka pūja*, in which many Bráhmans assist, involving the parents in great expense. The *parōhit* concludes the rite by announcing that the incubus of the *mūl* or unpropitious birth has been removed, and the establishment is at last purified.

On the birth of a daughter all feasting and rejoicing is dispensed with only the bare rites being observed. Among the higher clans of Rájpúts the birth of a daughter is regarded as a positive misfortune.

#### CEREMONIES RELATING TO RELIGIOUS INITIATION OR INVESTITURE WITH THE *Janéo*.

The *janéo* or sacred thread is the emblem worn by the three highest castes of Hindus to symbolize their second or spiritual birth, and to mark the distinction between themselves and the once-born Sudras. It consists of three strings of spun cotton, varying in length, according to caste. The length of a Rájpút *janéo* is 95 *chúas*, a *chúa* being the circumference of four fingers of the right hand.

Once invested with this hallowed symbol, the Rájpút never parts with it. Thenceforth it serves as a constant reminder of his aristocratic origin, and of his duties as a member of the warrior caste. It is usually worn over the left shoulder and under the right arm, and its triple form is supposed to symbolize Bráhma, Vishnu and Siva, the three persons of the Hindu Trinity, and Earth, Air, and Heaven, the three worlds pervaded by their essence. The *janéo* must always be made by Bráhmans, and should be renewed once a month.

The investiture of a Rájpút with the *janéo* represents his formal admission into the ranks of the twice-born. It usually takes place at the

\* "The zodiac is an imaginary zone of the heavens within which lie the paths of the sun, moon, and principal planets. The zodiac of modern astronomers is divided into 12 signs marked by 12 constellations. The Hindu zodiac is a lunar one and is divided into 27 mansions called *nalshatras*, a word originally signifying stars in general, but appropriated to designate certain small stellar groups marking the divisions of the lunar track. The 27 *nalshatras* are supposed to correspond with the 27½ days in which the moon revolves round the earth. A special *nalshatra* is appropriated to every occurrence in life. One is propitious to marriage, another to entrance upon school life, a third, to the first ploughing, a fourth, to laying the foundations of a house. Festivals for the dead are appointed to be held under those that include but one star."—*Encyclopædia Britannica*

same time as marriage, so that the two ceremonies are combined, and one expenditure suffices for both. The *Punjab* or Hindustáni Rájput takes almost as much pride in his *janéo* as a Bráhmaṇ, but in Rájputána and the eastern districts of the Punjáb,

*Úpanyana* or Initiation where Rájputs are free from Bráhmaṇical influences, they seldom wear the thread, and regard it more as the symbol of a priest than of a warrior. The ceremony of initiation is rather elaborate. At the moment of investiture, the officiating *pundit* whispers a verse from the *Védas* into the neophyte's ear. The family *parohit* then addresses the young Rájput, and after inculcating various precepts for his religious and moral conduct, dismisses him with an *asrbád*\* or Bráhmaṇical blessing.

#### CEREMONIES RELATING TO MARRIAGE

Among Rájputs, the ceremonies attending the marriage rite are even more elaborate than those relating to birth and investiture with the *janéo*. It is the ambition of every Rájput to add distinction to his family pedigree by forming alliances with illustrious houses. Owing, however, to their peculiar marriage customs, this is no easy matter, and the higher the clan the greater the difficulty. In the first place Rájputs are exogamous, *i e*, they must marry into their own tribe, but out of their own clan. Marriage within the clan is impossible, and in fact would be regarded as incest. Besides this, although a Rájput lad may accept a bride from a clan inferior in status to his own, a similar privilege is denied to the Rájput girl, whose husband must be her equal and if possible, her superior. The result of these restrictions is a surplus of women in the higher septs, leading to a competition for husbands, and an enormous increase in the cost of getting a daughter married. It is this question of expense, that is the cause of the female infanticide which is so prevalent among Rájputs. The field of matrimonial selection is further limited by the fact that Rájputs, in common with most respectable classes of Hindus, bar marriage within the following degrees of kinship.

Chachera	or the family of the	paternal	uncle
Mamera	"	"	maternal uncle
Phuphera	"	"	paternal aunt
Mausera	"	"	maternal aunt

A Rájput, moreover, will never marry into any family with which any of his own relations have contracted marriages within living memory.

When a Chhatrí boy is about 11 years old, his father deputes a *ghata-ka* or professional matchmaker to negotiate a promise of marriage with

\* Brahmans are addressed by other castes with the respectful salutation of *pailaqi*, "I place myself humbly at your feet." The Brahman in return bestows his *asrbád* or blessing—"may your riches increase."

the parents of a girl belonging to some suitable clan.\* In making a selection, caste equality is considered of greater importance than wealth. Nevertheless, says Sleeman,† “all is a matter of bargain and sale. Those who have money must pay in proportion to their means in order to marry their girls into families a shade higher in caste than themselves, or to get brides from them, when such families are reduced to the necessity of selling their daughters to inferiors.” In some parts of northern India the *lagi* or matchmaker is the *nar* or family barber, but among the higher grade clans he is more often a Brahman, who goes about from one family to another until he discovers an eligible girl. The formalities gone through in the case of a daughter are very much the same as for a son. The first move is made by the girl's father who, when

his daughter is about 8 years old, inquires after a suitable lad among his friends and relations. Having made his choice, he proceeds to the boy's village, accompanied by his *nar*, *parohit*, and the *ghataka*, or *lagi*, and there arranges for an introduction to the lad's relations.

The emblem of marriage among Rájputés is the cocoanut. It is generally sent by the father of the bride to the father of the bridegroom, and signifies that the former makes an offer of his daughter's hand. If the proposal is accepted, the cocoanut is retained, but if the alliance is declined, it is returned, an insult which the bride's family will never forgive.

As soon as preliminaries have been settled, the lad's father brings his son dressed in his best clothes for inspection by the girl's relations. The next step in both cases is an investigation of genealogies and a verification of the pedigrees of both parties. This is conducted by the family *Bhát*s or *Cháran*s.‡ If these inquiries are satisfactory, a *pundit* is engaged to scrutinise the boy's *janampatri*, and the constellations are consulted to decide whether the lunar mansions in which both parties were born combine propitiously. On a favourable reply being received, a *tilak* or *téka*§ is affixed to the lad's forehead, and the question of dowry or *dahaez* is then gone into. As soon as this matter is disposed of, relations and friends are informed of the engagement, and the betrothal called *Saggai* or *Barricha* is complete.

In Rájputána *Saggai* and the subsequent ceremony called *Beeat* are more or less merged into one, and the ages of bride and bridegroom

\* Many of the highest Rajput families in Rajputána obtain wives from the Hill Rájputs of Kangra and Jummoo. This is partly due to the undoubted purity of their blood, and partly to the beauty and fair complexions of their women.

† A Journey through the Kingdom of Oudh.

‡ The *Bhat* is generally a genealogist and historian, the *Cháran* is a bard and herald and composes verses in honour of famous ancestors.

§ Some *tékes* are marked with *dhau* or milk curds, others with a kind of red earth called *roh* or *sandur*.

have been fixed at 13 and 18 respectively. A regular scale of expenditure has also been determined, suitable to the means of the parents. In Oudh and the North-West Provinces it is still a point of honour among Rájputés to spare no expense over marriages. The most reckless extravagance is permissible, and not only are the whole savings of a lifetime wasted over a single wedding, but money is borrowed at the most exorbitant rates of interest without thought of the ruin which such imprudence must inevitably entail. This is a serious social evil, and is gradually reducing the Rájput yeoman of these provinces to the position of a dependent of the Banya or Mahájan to whom he has mortgaged his ancestral property \*

The next step is to select an auspicious date for the *Beeah* or marriage ceremony. This as a rule involves numerous references to the stars, and every hitch in the proceedings has to be got over by propitiatory gifts to the *pundits*. It is customary to notify the date, finally decided on in a letter written on yellow paper, which is called the *lagan*. This is sent round to all the relations and friends of both families by the party receiving the first intimation of the date from the *pundits*.

The most favourable season for marriages is the spring, but marriage may take place in any of the following months, each of which possesses peculiar attributes -

Mágh, <i>ie</i> ,	from about 10th January	to 10th February.
Phagan, <i>ie</i> ,	" " 10th February	to 10th March
Baisakh, <i>ie</i> ,	" " 10th April	to 10th May
Jeyt, <i>ie</i> ,	" " 10th May	to 10th June
Asarh, <i>ie</i> ,	" " 10th June	to 10th July

The month of *Mágh* is said to bring a wealthy wife, *Phágan*, a good manager, *Baisakh* and *Jeyt*, a dutiful help-mate, while marriages in *Asarh* are reputed to be very prolific.

In ancient days, constant wars made it very difficult for a Rájput to carry out all the ceremonies prescribed for the rite of marriage. Seven days were therefore appointed on which weddings could be celebrated without the interference of Bráhmans. They are as follows

Janam Ashtmi, <i>ie</i> ,	about 3rd	September
Deo-uthán, <i>ie</i> ,	"	20th November
Chárandi or Dolandi, <i>ie</i> ,	"	1st March
Akatiz, <i>ie</i> ,	"	19th April
Phaleia Dhu, <i>ie</i> ,	"	18th February.
Basant Panchmi, <i>ie</i> ,	"	22nd January.

\* A girl's marriage costs from Rs 100 to Rs 150 to her father, and a boy's from Rs 70 to Rs 180 to his father, so the average expenditure from both sides on a wedding is from Rs 170 to Rs 250. Among the wealthier classes the expenses of a wedding run to thousands.



This custom is peculiar to Rájpúts, and is one which Bráhmans are very loth to admit, as by it they can be totally ignored. It is well suited to the necessities of a warlike race, and is freely made use of by soldiers who are prevented by circumstances from obtaining leave during the regular marriage season.

As soon as the actual date of the marriage is settled, friends and relations are invited to take part in the *Barát* or wedding procession, and all are asked to bring their retinues so as to add to the dignity of the occasion.

On the morning of the bridegroom's departure for the bride's house he is dressed in yellow, adorned with jewels, wreathed in flowers and his feet dyed red. He then mounts his *palki*, with his younger brother or cousin as best man. Before starting, offerings are made at the village

The *Barát* or Marriage Procession

shrine, and a visit is paid to the village well. Here the bridegroom's mother pretends that she will throw herself in unless

her son repays her for the love and care bestowed upon him since his birth. The lad thereupon seizes her, and swearing eternal devotion, implores his mother to prolong her life for his sake. To this she of course consents, and the *Barát* having meanwhile formed up, a start is made for the bride's house. It is generally arranged that the procession should arrive towards evening, its approach being invariably announced by the *nai* or family barber.

As the bridegroom's party draws near, the bride's friends form themselves into a procession, and with torches, drums, and singing, welcome the arrival of the *Barát*. After an exchange of salutations the bridegroom is ceremoniously conducted to the bride's door, where he is received by her relations. A religious ceremony follows, accompanied by a general distribution of presents, and money is thrown out, and scrambled for by the crowd outside. The bridegroom now returns to his camp, which is usually pitched in a neighbouring tope of trees.

Meanwhile his father escorted by his *pundit* and *nai* proceeds to the bride's house with the wedding presents, and after they have been inspected by the family, all retire to rest.

Suddenly the bride's *pundit*, who is supposed to have been watching the heavens, announces that the hour for the wedding has arrived. This is the signal for general activity. The bride and bridegroom meet once more, and after being seated opposite and near one another, the ceremony of joining hands is gone through. As soon as this is finished, the bride's father bestows various gifts on his son-in-law, and presents are received from the friends of the family who offer their congratulations and good wishes. The concluding ceremonial, called the *agni pūja*,

*Beeh* or marriage

completes the marriage rite. A fire of mango wood is lit with much ceremony, and

the young couple are made to stand up, facing east, with their garments tied together. They then march round the sacred fire three times, each circuit being made in seven steps, while the *pundits* chant prayers and texts from the *Védas*. Loud singing and beating of drums accompanies almost every portion of the marriage ceremony, as a curious idea prevails that the efficacy of all religious rites is greatly enhanced by noise.

After three more days spent in feasting, rejoicing, and settling the dowry accounts, the bride starts with her husband for his home. Here she makes a stay of a few days, and then returns to her father's house where she remains until old enough to cohabit with her husband.

The last of the ceremonies relating to marriage is the *Gaona* or home-taking. This usually takes place when the bridegroom is about 15 or 16 and the girl about 12. A propitious day is selected, in consultation with the *parohit*, and the husband then pays a short visit to his wife's family, which is made the occasion for more rejoicing and feasting. The final leave is then taken, and the young people start for home, this time to commence life together in earnest. In the unavoidable absence of the bridegroom, the bride may be taken home by either her husband's father or brother.

Plurality of wives is permissible among western Rájpúts, and they may be married either by the full, or among clans which practice it, the irregular forms called *Shádi* and *Karáo*. Three or four wives are not uncommon, but usually only one is *beáta*, or married by the orthodox rites.

Western Rájpúts keep concubines, but the practice is not common except in Rájpútána. Three descriptions of concubinage are recognized. The first class consists of women called *Khawás*, generally Játis or Gújaris, who are kept in the seclusion of the *Zanána*. Their offspring called *Khawáswáls* or *Suretwáls*, are treated as Rájpúts, but are not allowed to put their mouths to the *hukah* of an *asl* or pure born man, nor to actually eat off the same dish, though the true Rájpút will eat food cooked by them. The second and third classes are called *Daroghí* and *Golí*. The former are usually bought women who work about a Rájpút's house, but never leave it, the latter are generally of low caste, draw water from the wells, work in the fields, and are, as their name implies, practically slaves. The male progeny of the two last named are called *Daroghás* and *Golas*, respectively. They generally assume the name and clan of the master of the house, though, as a matter of fact, they may be anybody's children.

## CEREMONIES RELATING TO DEATH

When death is approaching, a *pundit* is sent for. The sick man is laid with his bedding on a layer of *kusa* grass on a spot which has previously been leaped, or encircled by a ring of cowdung. A sprig of the *tulsi* plant, a piece of gold, or a few drops of Ganges water are placed in his mouth, failing which a little mud from a sacred stream may be plastered on his forehead. The object of these precautions is to detain

Ceremonies on the approach of death

the messengers of Yáma, the God of Death, until the proper propitiatory ceremonies have been carried out. A cow is then brought to the dying man's side, and he is made to grasp its tail, the idea being that by the sacred animal's assistance he will be safely transported across Vaitarani, the Styx of the Hindu hell. The cow is of course presented to the *pundit*, who, after repeating appropriate *mántras* or texts, calls upon the dying man to repeat one of the names of Vishnu, such as Rám, Narayan, or Hari. This done, salvation is assured.\*

After death, the body is covered with a white cloth, and is carried to the burning place, which is generally on the banks of a stream. The funeral rites are always conducted by Maha-Bráhmans, a despised sect, specially entrusted with the performance of funeral rites. On the way,

Kirta karams or funeral rites

the mourners chant various verses,† and on arrival the body is shaved, washed, and either decorated with flowers or plastered with Ganges mud. Clean clothes are put on, and the corpse is then laid on the funeral pile facing north. The latter, strictly speaking, should be constructed of *tulsi* and sandal-wood, but as a matter of fact all descriptions of wood are used. Five *pindas* or balls of rice are placed on the body. The eldest son of the deceased, or his representative, now sets fire to the pile, reciting a text from the *Rig Véda*. When the corpse is half burnt, a relative of the deceased should crack the skull by a blow, delivered with a stick, composed of some sacred wood. By this the soul is supposed to be released from the body. Oblations of *ghr* and grain are offered up, and as soon as the cremation is over, all purify themselves with ablutions, and again make oblations of water and sesamum, muttering the name of the deceased.

If a man dies in a remote place, or if his body is not found, his son should make an effigy of the deceased with *kusa* grass, and then burn it on a pile with similar rites. This procedure is very generally observed by the relations of sepoy's who die on service.

\* Needless to say these ceremonies would only be observed in full in the case of a man dying at his home.

† They generally say " *Rám Nám sachh hai*," "the name of Ram is true."

The period of mourning is ten days, during which the members of the deceased's family are not allowed to shave, wear shoes, or eat cooked food. On the last day, all near relatives should have their heads shaved.

On the third day after cremation, the bones and ashes, called *Phul*, are collected and placed in a vessel, which is thrown into the Ganges, or some sacred river. If this cannot be done at once, the remains are buried, pending a favourable opportunity for their disposal.

On the eleventh day after death, the *Shrāddha* ceremonies commence. These are reverential offerings to ancestral spirits. *Pindas* of rice, *gha*, and sugar are scattered about, and a vessel of water is hung on a *pipal* tree, for the use of the soul of the deceased until its final departure for another world, which is supposed to take place on the thirteenth day. On this occasion, friends, kinsmen, and an *odd*\* number of Bráhmans must be fed.

The *Shrāddha* ceremonies are repeated in a simple form every month for a year, and afterwards twice a year on the anniversary of the death, and again in the month of September. Bráhmans have to be fed on each occasion. No marriage can take place in the family of the deceased until after the *che másh*, or six months after death. In Rájputána and the Eastern Punjáb, the *che másh* rites are usually observed about three months after cremation, so as to avoid the inconvenience which would be caused by delaying marriages for the full period.

On the first anniversary of the death Bráhmans and friends are feasted and a male calf is offered up by the chief mourner to the spirit of his departed relative. He washes the animal and brands it with the impression of a trident, the badge of Vishnu, and then sets it free to wander about the country in the form of a Bráhman bull.

There are certain occasions when Rájputs and other orthodox Hindus forego the observance of these rites. If a Rájput lad dies before he has undergone the ceremony of tonsure, or before he is five years old, his body is *buried* instead of being burnt. In the same way, if the deceased child be under a month old, the body is at once *buried* near the place of its birth, generally in the *angan* or courtyard of the father's house.

#### LEAVE.

The amount of leave required by a Rájput sepoy to enable him to take part in any of the ceremonies previously described, will depend upon the distance at which he is quartered from his home, and the proximity of the latter to a railway. The number of days granted must be

\* It is usual to feed an *odd* number of Brahmins on occasions of grief and mourning, and an *even* number at weddings and other rejoicings.

sufficient to cover the time spent in travelling to and fro, in addition to the minimum period required for each rite, which is as follows

	Days.
(a) <i>Játkaram</i> (birth), <i>Námkaram</i> (naming)	3
(b) <i>Upanyána</i> (investiture with the <i>janéo</i> )	3
(c) <i>Barát or Beeah</i> (marriage)	10*

When granting leave for these ceremonies, consideration must be taken of the distance of the bridegroom's house from that of the bride. Allowing for a stay of 4 days and 6 days for the journey there and back 10 days' leave will generally suffice

(d) <i>Gáona</i> (home-taking)	10
(e) <i>Kíra Karams</i> (funeral rites)	15

The period of leave should be reckoned from the date of death.

### HINDU FESTIVALS

There are about 142 Hindu festivals during the year. An account of the more important ones will be found below. Lists of festivals, showing the exact dates on which they fall, are published annually by Provincial Governments, and copies can be obtained for reference on application to the Civil authorities.

Name of festival	Month in which it usually falls	REMARKS
Makár Sankrant	January	The celestial sign <i>Makár</i> answers to <i>Capricorn</i> . On that day the sun is said to begin his journey northward. To the early Aryans, living in a cold region, the approach of spring was an occasion of the greatest joy, and the commencement of the sun's northward progress could not pass unmarked, for then opened the auspicious half of the year. The sun especially is worshipped at this festival. Bathing in the sea is prescribed whenever it is possible. Rejoicings abound in public and in private. Great gatherings take place as at Allahabad, where the Ganges and Jumna mingle, and at Gunga-Sagar, where the Ganges meets the Ocean.
Mauni Amávas	January-February	A minor holiday. Persons observing this festival do not speak to any one until

\* The period would not be sufficient for a Rajputana Rajput who, owing to the distance and inaccessibility of his home, would generally require about six weeks' leave.

Name of festival	Month in which it usually falls	REMARKS
		they have performed the ablutions prescribed for the occasion. Bathing may take place in the nearest large river or tank, but it should be carried out in the Ganges, if possible, and especially at Hardwár
Basant Panchmi	January-February	A spring festival. In Bengal, Sáraswátí, goddess of arts and learning, is worshipped at this time. No reading or writing is permissible, and the day is observed as a holiday in all public offices. Both sexes should wear <i>basanti</i> or yellow clothing and celebrate the festival with music and rejoicings.
Sheo-Rátri, properly Máha-Siva ráti, the great night of Siva.	February-March	Commemorates the birth of Siva. A fast is observed during the day and a vigil is kept at night when the <i>linga</i> or phallus (the emblem of Siva) is worshipped.
Holi	February-March	This festival, identified with the <i>dola-yatra</i> , or the rocking of the image of Krishna, is celebrated, especially in the Upper Provinces, as a kind of Hindu Saturnalia or Carnival. Boys dance about the streets, and inhabitants of houses sprinkle the passers by with red powder, use squirts, and play practical jokes. Towards the close of the festival about the night of full moon, a bonfire is lighted, and games, representing the frolics of the young Krishna, take place around the expiring embers. During the Holi women are addressed with the utmost familiarity, and indecent jests at their expense are considered permissible.
Rám Naumi	March-April	This is commemorative of the birthday of Rama. It is kept as a strict fast. The temples of Rama are illuminated and his image adorned with costly ornaments. The <i>Ramáyana</i> is read in the temples, and nautes are kept up during the night. At noon of this day the <i>pujari</i> (i.e., the Brahman who conducts worship at a temple) exhibits a small image of the god and puts it into a cradle. The assembly prostrates itself before it. Acclamations arise all round, handfuls of red powder are flung in token of joy, and all go home exulting.
Baisakhi Amawas, also called Satuahi Amawas	April-May	A minor Hindu festival in which <i>sattu</i> or ground barley and gram is distributed to Brahmans before the feast.
Dashera-Jeth	May-June	Commemorates the birthday of Gunga, goddess of the Ganges. On this day all Hindus who are able to do so, bathe

Name of festival	Month in which it usually falls	REMARKS
		in the Ganges, and give alms to the Brahmans living on its banks By so doing they secure the benefits of <i>dasehra</i> , i.e., ten removing sins, an attribute of the goddess Gunga "who effaces ten sins, however heinous, of such as bathe in her holy waters"
Nag-Panchmi	July-August	The festival is in honour of the <i>Nagas</i> or snake gods The figure of a serpent is made of clay, or drawn on the wall, and worshipped Living serpents are brought and fed with milk and eggs All this is done to deprecate the wrath of the venomous reptile
Sitala-Saptami	July-August	A minor festival, held two days after the <i>Nag-Panchmi</i> It is observed in honour of Sitala, the small-pox goddess During this festival only cold food can be taken
Raksha-Bandhan	July August	A minor Hindu festival on which Brahmans invoke protection for their clients against all evils during the year by binding coloured thread or silk round their wrists.
Janam-Ashtmi, properly Krishna-Janam Ashtmi	August-September	Celebrates in the birth of Krishna It is one of the greatest of the sacred seasons The worshippers fast the whole day At night they bathe, worship a clay image of the infant Krishna and adorn it with leaves of the <i>tulsi</i> plant Next day is a great festival for all keepers of cattle as Krishna spent his boyhood among cowherds
Ganéshtia-Chatthurthi	August-September	A minor festival in commemoration of the birthday of Ganesh, god of wisdom Clay figures of the deity are made, and after being worshipped for a few days, are thrown into the water
Anant Chaudas	August-September	Commemorates the commencement of the winter season
Pitr-Paksh, properly Pitri- Paksh or the fortnight of the Pitris or divine fathers, also called Maha- laya Amavas	September	This name is applied to the sixteen consecutive lunar days which are devoted to the performance of <i>Shrāddhas</i> or ceremonies in honour of ancestors and deceased relatives
Dasahra, Viorati, Durga Puja, or Ram-Lila	September-October	This is the longest and most important of all Hindu festivals It lasts ten days It is celebrated in various parts of India especially in Bengal, and is connected with the autumn equinox It nominally commemorates the victory of Durga or Kali, wife of Siva, over a buffalo headed

Name of festival	Month in which it usually falls	REMARKS
		<p>demon The form under which she is adored is that of an imago with ten arms and a weapon in each hand, her right leg resting on a lion, and her left on the buffalo demon. This image is worshipped daily until the end of the festival, when it is cast into a river. The fourth is the sacrificial day, on which buffaloes, male goats, and sheep, are decapitated before the idol, to which the heads and blood of the victims are presented as offerings. The tenth day is called <i>Dasa-hara</i> or <i>Dasehra</i>. In Upper India the <i>Rám-Lila</i> or sports of Rama take place on the same days, as the <i>Dúrqa Púja</i> in Bengal. They commemorate the victory gained by Ráma over Ravana, King of Ceylon. A pageant is gone through consisting of an out door theatrical representation of the storming of Ravana's castle. Conspicuous in the midst of the fortress is the giant himself, a huge figure with many arms, each grasping a weapon, and bristling with fireworks. Beside him sits Sita, the wife of Rama, whom the giant has abducted. Without stands the indignant Rama, demanding restitution of his wife, which being refused, the besiegers advance to the attack. Conspicuous among the assailants is Hanumán with his army of men dressed up as monkeys. The assault is at first repulsed, but is speedily renewed, this time with success. Sita is rescued, and Ravana is on the point of being captured when he blows up, thus finishing a <i>tamásha</i> which is much appreciated by natives of every creed.</p>
Diwālī or the feast of lamps	October-November	<p>Commemorates the birth of Lakshmi, wife of Vishnu, goddess of wealth and fortune. Houses are freshly leaped, white-washed and illuminated. Gambling is permitted, almost enjoined during the feast. Fireworks are displayed. The Banyas and traders close their accounts for the year, and get new ledgers and books, which are consecrated and worshipped. It is the Hindu New Year's Day. Thieves are particularly active during this festival; as they consider a successful robbery committed then to be very auspicious, and to promise good luck during the year just commenced.</p>
Déo uthan Ekadasi	October November	<p>This festival commemorates the awaking of Vishnu from four months' sleep.</p>



Name of festival.	Month in which it usually falls	REMARKS
Gunga-Asnán . . .	November . . .	<p>The image of the god is placed on a chair and rocked</p> <p>The great festival of the Ganges held in honour of Siva's victory over the demon Tripurasura. Large gatherings take place at Gurmukhtesar, Bithur, Allahabad, Sonapur, and other places. All should bathe in the Ganges or some sacred river</p>
Somwarī-Amawas . . .	Any month . . .	<p>The fifteenth of any Hindu month falling on a Monday. It is observed as a religious festival for bathing and giving alms.</p>
Suraj-Girhan . . .	Any month . . .	<p>A day on which a solar eclipse occurs.</p>
Chandar-Girhan . . .	Any month . . .	<p>A day on which a lunar eclipse occurs.</p>

## CHAPTER IV.

### CHARACTERISTICS.

“ The Rájput race is the noblest and proudest in India With the exception of the Jews there is perhaps no people of higher antiquity or purer descent They form a military aristocracy of a feudal type They are brave and chivalrous, keenly sensitive to an affront, and especially jealous of the honour of their women.”\* In disposition they are manly, simple, and honest, and as a rule have none of the cunning and intrigue

General character of the Bráhmaṇ The chief characteristics of the true Rájput are pride of race and inordinate extravagance In Rájputána he is easily recognised by his haughty bearing There the chieftains of his tribe have ruled from time immemorial, and he feels himself free, and a member of the ruling race Among the Rájputs of Hindustán these peculiarities are very much modified, many defects disappear, and there only remain those traits which in a soldier command admiration and respect. “ Indeed it is amongst the Rájputs of our Army that we find the best specimen of Hindu character, retaining its individuality while divested of many of its faults Here we acquire a clearer conception than elsewhere of their high spirit when roused, their enthusiastic courage and generous self-devotion, so singularly combined with gentleness, and an almost boyish simplicity of character ”† In no part of the world has the devotion of soldiers to their immediate chiefs been more remarkable than among the Rájputs The Mutiny, no doubt, was a striking example to the contrary, but even then “ while some of the sepoy fought against us with their whole heart, the bulk of them, who had simply followed sheep-like some truculent and self-appointed guide, felt that they were fighting in a bad cause, and against their habitual leaders of whom they naturally stood in awe Under such circumstances their conduct in the field could not draw out their military qualities in a true light, whereas those who remained true to their salt were the real representatives of the valour and fidelity of their race ”‡

A Rájput is generally a frugal liver His ambition, as a rule, is to save as much money as he can until a marriage occurs in his family, when his extravagance knows no bounds He however takes considerable pride in his

\* History of India — *Talboys Wheeler*

† Hinduism — *Harris*

‡ Lucknow and Oudh in the Mutiny — *McLeod Innes*

appearance, and spends a good deal of his pay on clothes. Rájputána Rájputs are more liberal and open handed than their brethren of Hindustán, they feed better, and are far less anxious to save

In matters relating to food and cooking there is a marked difference between the Rájputs of Rájputána and the eastern Punjáb and those of Hindustán and Behar. The former will not only employ Bráhmans as their cooks, but Banyas, Játs, Gújars, Ahírs, and Nais. They will all

The customs of the Western or *Dési* Rájputs in matters relating to their food feed out of the same dish, use the same cooking utensils, and even dispense with a *chauka* or prepared fireplace. They will take meat *halláled* by a Musalmán, and will eat each other's cooked food whether fresh or stale. Moreover their freedom from ceremonial restraints enables them to dispense with the stripping, bathing, and other formalities, which to a Hindustáni Rájput are indispensable preliminaries of a meal. They are in fact as little troubled by Hindu prejudices as the Sikhs. "They slay buffaloes, hunt and eat the boar,\* shoot ducks and wild fowl,"† and owing to their being in the habit of feeding together in messes, they require comparatively few cooking pots, and their wants on service are easily satisfied.

Many of the Rájputs of Oudh and the North-West Provinces are of doubtful descent, and it is probable that the extreme exclusiveness of some of the higher clans in matters relating to food and cooking, arises from a fear of falling in grade through association with those whom they consider to be their social inferiors. For this reason each man generally

The customs of the Eastern or *Purbiah* Rájputs in matters relating to their food cooks for himself, but as a matter of fact, there is no reason why any Rájput should not take food prepared by any Bráhman, by any one of his own clan, or any one of any clan which habitually inter-marries with his own. For example, the *Tilóchhandi Bars* often take wives from the *Kanhpuria*. Any *Tilóchhandi Bars*, therefore, should be able to eat at the same *chauka* as any *Kanhpuria*, all that is necessary being that each party should be a *boná fide* member of the clan to which he professes to belong‡. The establishment of messes is thus perfectly feasible so long as the men are of the same or of allied clans, and matters are greatly facilitated by the employment of Bráhman cooks. The Rájputs of Hindustán, however, have hitherto been too much under Bráhmanical influence to permit of their cooking in common, they would do

\* Except *Parihars* and *Shakháwat Kashwáhas*

† *Annals of Rajasthan*—*Tod*

‡ In further illustration of this custom the following note has been communicated by the Officer Commanding, 8th Bengal Infantry—"I find from enquiry that if a Rájput, say a *Parihar*, marries into a *Gautam* family, and this *Gautam* family marries into a *Rájlumar* family, all these three clans can cook and eat *Kachi*, i.e., food cooked in water together, provided they are personally known to each other. They will not go beyond this, for if the *Rájlumar* family marries into some other lower one, the *Parihar* will refuse to eat *Kachi* cooked by the lower-grade man, although the latter will eat food prepared by the *Parihar*. This holds good with all Rájputs."

so no doubt *on service*, but in the lines they generally prefer to feed separately, in much the same fashion as a Bráhmaṇ. It must be remembered that all the food prejudices of Hindus are with reference to what is called *kachī khāñā*, i e, food cooked in water. *Pakki khāñā* or food cooked in *ghī* does not give them much concern. All Rájputés, even those most susceptible to Bráhmaṇical influence, can eat *pakki* cooked by *Halwais*,\* away from the *chauka*, and at any time. *Pakki* generally takes the form of *púrís*, and even in Benares and Sháhábád, where the Rájputés are nearly as strict as the Bráhmaṇs, they will buy these cakes in the bazaar, and eat them at any time, without bothering to take off their shoes, or going through the smallest ceremony †

For cooking, a space is marked off, about five feet square, called the *chauka*, within which is the *chula* or fireplace. The whole is then *leaped* with mud or cowdung. The materials for the meal being placed within

Cooking

the *chauka*, the Rájput steps outside, and purifies himself by washing his feet. Before cooking he always bathes, and while in the water changes his dhoti or loin-cloth. If possible, he should immerse himself at least twice, repeating certain prayers as he faces the east. While eating, the clean *dhoti* is the only garment worn,‡ but a handkerchief may be thrown over the shoulders, for wiping the face and hands. It is essential also to wear the *janéo*,§ which indeed is never laid aside. Dinner over, the *chauka* is left, hands and feet are again washed, and *Pān*|| and tobacco may be indulged in. Should anyone not a Rájput touch the *chauka* after it has been prepared, all the food within its limits is defiled, and must be thrown away. As a rule, only one meal is eaten, about midday, but sometimes another is taken towards sunset. All food is eaten with the fingers, and only the right hand is used.

The articles of food which a Rájput is permitted to enjoy vary according to circumstances. In Rájputána and the eastern Punjáb he

\* "Halwais, also called Mithaiyas, are Hindu confectioners. Their use of *ghī* in making sweetmeats renders food prepared by them pure."—"Ethnographical Handbook"—Crooke

† Among local prejudices relating to food may be mentioned the following peculiarity brought to notice by the Officer Commanding, 16th Bengal Infantry—"The clans of Baiswara (roughly speaking Unao, Lucknow, and Rai Bareli) will not intermarry, or eat at the same *chauka* with the clans of Banodha (i e, Fyzabad, Sultanpur, and Pártabgarh). Even men of the same clan from opposite banks of the River Sai or the Chuab will not, as a rule, mess together."

‡ On service, or in a cold climate where exposure of the naked body would be likely to cause sickness, clothes may be worn while cooking *provided they are made of wool*. Bathing under these circumstances would be limited to washing the face, feet, and hands.

§ Except among Western Rájputés

|| *Pān* or *Pan Supári* is a well-known masticatory which to some extent takes the place of opium, tobacco, and other narcotics. Slices of the areca nut are wrapped in the fresh leaves of the betel-pepper vine, with a small quantity of quicklime. It has an aromatic and astringent taste. All classes, male and female, chew it, and they allege that it strengthens the stomach, sweetens the breath, and preserves the teeth. It gives the lips, tongue, and teeth a reddish tinge."—Cyclopædia of India—Balfour

will eat pig, sheep, goat, deer, game-birds, and sometimes even domestic fowl. Fish he cannot indulge in, not because it is prohibited, but because it is seldom procurable. In Hindustán he will eat sheep, goat,

#### Food

deer, fish, and game-birds, but pig and the domestic fowl are generally held in abhorrence. Meat, however, whether in Rájputána or Hindustán, is too dear to be anything but an occasional luxury, the staple food of the Rájput is *chapatis* or unleavened bread, rice, *dál*, spices, and all sorts of vegetables, except turnips, beetroot, and onions. Nearly everything is cooked in *ghí* or clarified butter, and various seasonings are added as a relish.

There is a marked difference between western and eastern Rájputs in regard to what they drink. The Western Rájput has a decided partiality for liquor, and "the *piála* or cup is a favourite with all who can afford it"\* He will drink without hesita-

Customs of the *Desi* or Western Rájput in matters relating to water-supply

tion from the ordinary *mashak* or *pakhal* of a Muhammadan *bhisti*. Men of equal grade will drink from each other's *lotahs*, and a superior, though unable to actually apply it to his lips, will take water without objection from the earthenware vessel of an inferior. The material of the drinking vessel is also a matter of indifference. It may be made of brass, iron, copper, zinc, leather, or wood.

The eastern Rájput is far more particular in every way. He is extremely abstemious, and as a rule takes nothing but water, milk, and sherbets. He has a rooted aversion to the water skin, and can only drink from *mashaks* made of canvas or goatskin, and carried by Hindu water-

Customs of the *Purbiah* or Eastern Rájputs in matters relating to water-supply

carriers. Even these are seldom used, and most regiments find it more convenient to provide themselves with zinc or copper water tins, specially constructed for transport on mules. Each man has his own brass *lotah*, and if it is lent to an inferior, it must be purified by being passed through the fire before the owner can again make use of it.

Rájputs are rather partial to drugs, and indulge in *gánja*, *bhang*, *post*† and opium. They are also addicted to the use of tobacco, which

#### Use of drugs

they both chew and smoke. The Rájputs of Rájputána are large consumers of opium. "A Rájput," says Tod, "is useless without his opium, and I have often dismissed their men of business to refresh their intellects by a dose, for when its effects are dissipating, they become mere logs. Opium to the Rájput is even more necessary than food."

\* Annals of Rajasthan — Tod

† *Bhang* is a powerful stimulant extracted from wild hemp. *Post* is an infusion of poppy heads.

Rájpút cooking utensils are made of metal so that they may be readily purified by scouring. In a regiment this duty is generally entrusted to a special class of company servants called *gúrgas*.

The names of the different utensils and their respective uses are as follows.

*Batlohi*. A vessel used for cooking rice and *dál*

*Táwa*. An iron plate on which *chapátis* are baked

*Thali*. The brass platter in which *atta* is kneaded into *chapátis*, and from which food is eaten after it has been cooked

*Lotáh*. A brass drinking vessel

*Chamach*. A brass spoon for use with *dál* and rice.

*Karhai* or *Karahi*. An iron vessel used for cooking vegetables and *pháris*, i.e., *chápatis* made with *ghi* instead of water.

*Katori*. A small brass cup in which *ghi* is placed \*

The principal and never-omitted article of dress with a *Rájpút* is the *dhoti* or loin-cloth, of which there are always two. It is changed daily while bathing before the mid-day meal, and is generally washed by the wearer. Next the skin is worn a

Clothing.

short jacket called a *mirza*, and over it another of thicker material called an *anga*. In every case the opening is on the *right* side in contradistinction to Muhammadan clothing, of which the opening is on the *left*. This applies to all classes of Hindus. As a matter of fact, however, there is a growing tendency to wear loose coats, of semi-European pattern buttoning down the centre. In native undress, sepoys as a rule wear white cotton blouses called *kurtas*. The head dress is invariably the *pagri* or turban, which each clan ties in its own particular fashion. In Oudh and the North-West Provinces caps are preferred to *pagris* by certain classes of *Rájpúts*. The favourite colour of the *Rájpút* is yellow, and in ancient days the donning of a saffron coloured robe indicated that the wearer intended to fight to the last, neither giving nor expecting quarter.

In the matter of education, *Rájpúts* are a long way inferior to *Bráhmans*. Few educated men spring from their ranks, and the vast majority of our *Rájpút* recruits are absolutely il-

Education

literate when they join. They generally manage after a time to acquire enough of the *Nágrí* or *Kaithí* character to indite a very simple and not easily deciphered epistle to their homes, and to spell out with difficulty a similar effusion from their friends.

Wherever the *Rájpút* has preserved his nationality and independence, he accepts the *Bráhman* as a necessity, but declines to consider

\* Many of these cooking pots could be dispensed with by Western *Rájpúts*

him as a superior in aught but a spiritual sense. At sacrifices, marriages, deaths, and for casting horoscopes, the Bráhmaṇ is indispensable. As a *parohit* or family priest his advice is sought for, especially by the women, but meddling interference is not tolerated, and his sphere

of influence is always restricted within reasonable bounds. This is specially the case in Rájputána, where the Rájput "worships his horse, his sword, and the sun, and attends more to the material songs of the bard than to the prayers and litanies of the Bráhmaṇ"\* The nearer we approach Ajudhya and Benares, the more susceptible is the Rájput to Bráhmaṇical influence, and the more rigid his adherence to the forms of the Hindu religion. Like the Bráhmaṇ, the Rájput performs his devotions alone, generally on the banks of the stream or tank in most convenient proximity to his home. There are three daily periods for devotion called *trikal*, one hour before and after sunrise, one hour before and after noon, and one hour before and after sunset.

The Rájput except the *Bhattis* and *Ráthors* of Bikaner, pays nearly as much attention to his personal cleanliness as a Bráhmaṇ. Daily shaving† is almost a religious duty. A barber is always employed, and the

operation is gone through out of doors. Teeth are cleansed with a twig, generally of the *ním* tree. After its application to the teeth the twig serves to clean the tongue, a fresh twig being used on each occasion. No words can express the abhorrence of a high caste Hindu for the European practice of retaining a tooth brush after use, as saliva is of all things the most utterly polluting. When a *Parbiah* Rájput visits the latrine, and goes into the fields for purposes of nature, he invariably hangs his *ganço* over his *right* ear, so that his business may be known to his neighbours.

Taking them as a class, Rájputs are remarkably free from debauchery. They are rarely infected with venereal diseases, and considering the style of clothing in use by both sexes, their morality is highly commendable. Nudity is held in especial abhorrence and is strictly prohibited. In

marked contrast with this however, is the extraordinary license they give to their tongues. The grossest terms are used in conversation between men and women without exciting the least surprise. This may be attributed to that "simplicity which conceives that whatever can exist without blame may be named without offence"‡

As has before been mentioned, an extreme sensitiveness on all points relating to the honour of their women is a marked feature in the Rájput

\* Annals of Rajasthan — *Tod*

† The shaving here alluded to, refers to the armpits rather than to the face, for beards are generally worn.

‡ Hinduism — *Harris*

character Except in certain clans which have fallen in status, their widows may not remarry, and as the honour of every family demands that its daughter should be married into the highest possible clans, girls are regarded as a burden, and female infanticide is regrettably common.

Female infanticide among Rájputís For this reason also, the higher the grade of Rájput, the commoner is the crime, owing to the greater difficulty of obtaining suitable husbands Sleeman in his "Journey through the Kingdom of Oudh" makes the following reference to infanticide "After the murder of every infant the family considers itself an object of displeasure to the Deity, and on the 12th day after birth they send for the *parohit* or family priest, and by suitable gratuities obtain absolution This is necessary whether the family be rich or poor, but when the absolution is given, nothing more is thought or said about the matter The lower clans who can unite their daughters to those of higher grade commit less murders of this kind than others, but all Rájput clans are more or less addicted to female infanticide It is the dread of sinking in substance from loss of property, and in grade from loss of caste, that alone leads to the destruction of female infants "

Among Rájputís, as with most classes of Hindus, the women do not join in the society of the men, and are not admitted to an equality with them Even when walking together, the woman always follows the man, although there may be no obstacle to their walking abreast. The household duties of a Rájputní do not differ from those of women of other classes She grinds the corn, cooks the food, spins, and brings in wood, fuel, and water, but owing to her being secluded after the Muhammadan fashion, she is not, except among the poorest classes, available for agricultural labour, and, unlike the Játní, can take no part in the outdoor work of the field "Altogether, Rájput females are a very unsatisfactory institution, and this goes far to weigh down and give a comparatively bad name to men who are often industrious enough " \*

Certain classes of Rájputís called *Gaurúa*, and found chiefly in the Eastern Punjáb and the districts bordering on the Jumna, practise what is called *kaiáo*, or the marriage of widows with the brother of a deceased husband It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brother's widows When the laws of Mánu were enacted, there appears to have been some doubt as to whether *kaiáo* was permissible From a consideration of all the discussions on the subject, it appears that failure of issue was the point on which its legality turned All the modern schools of Hindu

\* *Ethnology of India* — *Campbell*



law prohibit the practice entirely, and a Rájput clan adopting it, is at once degraded and regarded as impure. In Rájputána *haráo* was first practised by *Chauháns* in Marwar, and is permissible among certain *Ponwars*, *Parihars*, *Chauháns* and *Ráthors*, who are called *Natráyat Rájputs*.

Rájputs were formerly particularly addicted to *Sati*, or the self-immolation of widows on the husband's funeral pyres. Lord George Bentinck suppressed the practice in British India in 1829; but the custom, though happily now abandoned, lingered on for some years later in Rájputána and Bundelkhund. "The slaughter of a wife at the obsequies of a deceased husband seems to have been a Scythian custom. It was an outgrowth of a belief in ghosts. The dead man was supposed to need the society of his wife in the world of shades. The Aryans ap-

The Rájput rite of *Sati*.      appear to have had no such custom. If a man died childless, his widow was expected to bear a son to his nearest kinsman, but otherwise the widows of a Rája continued to live in the royal residence, under the immediate protection of his successor. The original distinction between the Scythian and Aryan usages is thus obvious. The Scythians buried their dead; the Aryans burned them. The Scythians slaughtered a living female to enable her to accompany the dead man, the Aryans placed the widow in charge of the new head of the family. Both usages found expression among the Rájputs. The dead man was burnt according to Aryan fashion, but the living widow was burnt with him in order that she might accompany her husband to the world of spirits. The rite of *Sati* as practised by the Rájputs may thus be described as a Scythic usage modified by Aryan culture. The female was no longer slaughtered as an unwilling victim to the selfish sensuality of a barbarian, but was the widow of a high-souled Rájput, the reflex of his chivalrous devotion, prepared to perish with him in order that she might accompany her husband to a heaven of felicity. *Agni* or fire was the purifying deity, the divine messenger that carried the sacrifice to the gods, and the sanctifying flame that bore the widow and her lord away to the mansions of the Sun. In this manner the horrible rite so revolting to civilization and humanity was imbued with an element of religion, and elevated the distracted widow into a courageous and self-sacrificing heroine. Such was the Rájput rite of *Sati*. It was the expression of the highest conjugal affection combined with the lowest state of female degradation. The unhappy widow had no way of escape from a joyless life of servitude except by the most horrible of sacrifices. The honour of the family depended upon the heroism of the woman, and the widow was too often condemned to the pain of martyrdom when the heroism was altogether wanting."

Closely akin to the rite of *Sati* was the horrible sacrifice called *Johur*, where the females were immolated on the occasion of a defeat, to preserve them from pollution or captivity. At

The Rájput rite of *Johur* the famous siege of Chitór in 1303, the Rájputs being driven to the last extremity, determined to destroy their women rather than they should fall into the hands of Allá-ud-din Khiljí and his Muhammadan soldiers. "They were conveyed to a great subterranean retreat where, in chambers impervious to the light of day, the funeral pyres were lighted, and the Ráni and several thousand women sought security from dishonour by committing themselves to the flames"\* Perhaps the most recent example of a sacrifice of this kind was in 1803, when at the siege of the rock fortress of Gawalgarh in Berar, by Sir Arthur Wellesley, the Rájputs forming the garrison, finding all hope of saving the place to be vain, collected their wives and daughters, and having slain them, sallied forth to the attack of the besiegers with no other hope but that of selling their lives dearly.

The Rájputs are styled the royal race of India, of which they were for many centuries the rulers. The great Hindu families, descendants of mighty potentates, are still in the main of Rájput blood. Combining from the earliest times the functions of ruling and fighting, no houses in India can boast of longer pedigree or more splendid histories. At the present time the profession of arms is universally regarded as a natural and legitimate one for members of this caste. The physique of the Rájput fits him for the profession of a soldier. A fine up-standing muscular man, combining as he does a love of athletic sports with a

Love of the military profession, physique, and skill in mainly sports military carriage, it is not surprising that amongst the younger members of a family, the military profession should be very generally sought after.

As has been said before, the Bengal army was at one time almost entirely composed of this class, and the profession of arms has consequently become a tradition among them. Though the Rájputs of Rájputána as a rule lack the height of their brethren of Hindustán, they are generally sturdier and often better limbed, and as far as physique is concerned, the former are perhaps better suited for the cavalry, and the latter for the infantry. Rájputs are extremely fond of wrestling, and exhibit great strength in wielding enormous clubs. They are also fond of single stick, running, jumping, and indeed take kindly to all sports requiring skill and vigour.

The Rájputs of Hindustán are mostly yeomen, cultivating their own lands, but though nearly all are addicted to agriculture, there is among most clans a rooted aversion to the actual handling of the plough, which is considered a menial and degrading office, incompatible with their

status as Kshatriyas In Rájputána they despise all agricultural pursuits and leave them to Játs, Gújais, Ahírs, and Minas The Rájput of the Eastern Punjáb differs but little if at all from the Rájput of Rájputána

The Rájput as an agriculturist He is an inefficient husbandman, and much prefers the care of cattle, whether his own or other people's, to agriculture He still retains his pride of birth which leads him to look down on the Ját, who is immeasurably his superior in industry He has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic pastime to an absolute science

It is a general custom among Rájputs, subject of course to exceptions, for brothers to live together so long as their father is alive, and to separate at his death We may thus find four or five brothers with

Family life their families living in separate houses arranged round a common courtyard, the whole forming but one household The general practice among the yeoman classes which furnish the majority of our sowars and sepoy is for the elder brothers to remain at home, cultivating the ancestral lands, while the younger ones take service in the army and police, and contribute to the family purse by savings from their pay, and the pensions granted to them on retirement The death of an elder brother often compels a soldier to ask for his discharge, not from any dissatisfaction with the service, but simply in order to enable him to look after his land The establishment of an Active Reserve has done much to lessen this difficulty, and has on many occasions enabled the sepoy to retain his connection with the army, without sacrificing his agricultural interests

The main laws of inheritance among Rájputs are as follows Succession goes first to the sons and their male offspring, *i e*, if a son dies the share which he would take goes to his sons, and so on If a son dies leaving a widow, she takes a life interest in the share which would have come to him Thus the nearer male descendants do not exclude the more remote, but all share according to the position which they occupy

Laws of inheritance in relation to the deceased In the absence of sons the widow takes a life interest in the deceased's estate, but where sons succeed, she has a claim to suitable maintenance only On the death of a widow, or in her absence, or on her remarriage,\* the father, if alive, succeeds This of course rarely happens, as it is not often that the son separates from the father during his life-time, and still less often does a separated son obtain a separate part of the family land on partition before his father's death Daughters and their issue have no customary right to succeed, they are only entitled to maintenance, and to be suitably betrothed and married

\* Among *Gauría* Rájputs only

Litigiousness is one of the peculiar characteristics of Rājput̄s as of other classes of Hindus. A determination to prosecute a case to its farthest limits, in spite of adverse decisions and friendly counsels, is a common cause of ruin to the Rājput̄ suitor.

Litigiousness

Rather than abandon his cause he will appeal from court to court, until his expenses far exceed the amount for which he is contending. This love of litigation is productive of much perjury.

*Pancháyats* now play a less important part in the social regulations of the people than they did in former times. A *pancháyat* may be described as a court of arbitration for the settlement of disputes, which are also cognizable by law, without having recourse to the courts for justice.

Pancháyats

It generally consists of from three to five persons, one of whom acts as chairman, decisions being arrived at by the opinion of the majority. A *pancháyat* deals generally with caste matters, and, though it has no legal authority, is a powerful tribunal, whose decisions are seldom appealed against. It passes sentences of various degrees of severity. Sometimes the offender is ordered to give a feast to his brotherhood, sometimes to pay a fine, and, if refractory, may be excluded from social intercourse with his caste fellows. In grave cases he may incur the most terrible penalty of all, total excommunication.

Next to caste there is no institution in India more permanent than the village community, which dates back to the time of the early Aryan settlements. In Northern India, the headman of every village is called a *Lumbardar*. He is a recognized official, and is directly responsible to the *Zaildar* or *Tahsildar* for the collection of the revenue due from the village and its lands. The typical village is divided into wards, each of which is in charge of elders, who form the *pancháyat* or village council. Grazing grounds are held in common; the income derived from graz-

The village community

ing dues, hearth-fees, and the rent paid by persons cultivating the common lands are credited to a general fund, and certain common charges, such as the cost of entertaining subordinate officials, travellers, and beggars, are debited against it, forming a primitive system of local self-government. The *pancháyat* settle all questions relative to the general well-being of the village, they audit the accounts of the village fund, and all matters affecting the community as a body, such as breaking up jungle land and cutting down trees, must invariably be submitted to their decision. The *zamindars* or landholders consider themselves immeasurably superior to the traders and village menials, the distinctive sign of whose inferiority, is their liability to pay hearth-fees.

Village menials are divided into two classes those connected with agriculture, such as the blacksmith, carpenter, and *chamár*,\* and those connected with household matters, such as the weaver, potter, waterman,† barber, *dhobi* and sweepers They are paid chiefly in kind, receiving a certain fixed percentage of the yield of each harvest, and eke out a scanty subsistence by pursuing their special callings

\* The *Chamár* is a leather dresser He skins animals and acts as a village drudge and watchman He is of course an outcast, but is not quite so degraded as the *Bhangr* or sweeper, for he will not act as a scavenger

† The waterman of the higher castes is the *Kahar* or dooli-bearer His social position is not a high one, but he is regarded as a person of respectability as Brahmans and Rajputs can take water from his hands, and he is even permitted to prepare their *chapatis* up to the point when they are placed on the fire for baking In a Rájput regiment most of the Native Officers' servants are *Kahars*.

## CHAPTER V.

### RECRUITING.

Fighting capacity depends not only on race but also on hereditary instinct and social status, therefore it is essential that every effort should be made to obtain the very best men of that class which a regiment may enlist.

Men of good class will not enlist unless their own class be represented in the regiment, and if once a good recruiting connection be established, little, if any, difficulty will be experienced in obtaining recruits of the same stamp in the future; and the converse equally applies for where the companies are commanded by native officers, who, as regards race and breeding, are not altogether desirable, they will naturally try to bring into the regiment men of their own kind, who in their turn are eventually promoted to be non-commissioned and native officers, and a ring, very difficult to break through, thus becomes established, which acts as a powerful deterrent to the good class whom it may be desired to introduce into the regiment

It is an inducement to a good man to enlist in a regiment where he knows he will be surrounded by men who know him and come from his neighbourhood, for it at once places him in touch with his home and belongings, and if he be unable to obtain leave or furlough, those who do on their return bring him news of his home, he is consequently more likely to be happy and contented, his interests are in the company, and a spirit of *esprit de corps* becomes engendered in him a powerful factor in the efficiency of every regiment

The men composing the party should be of the same tribe and subdivision or clan as it is desired to recruit from, and, if possible, of the same district. The strength of the party should be regulated by the number of recruits required, probably  $\frac{1}{3}$  to  $\frac{1}{4}$  would be a sufficient proportion, and in this way the work is more likely to be quickly and consequently economically performed

The native officer or non-commissioned officer in charge of the party should be a good man as a recruiter, possessed of tact and likely to treat recruits considerately. A native officer of influence and property in the district, it is desired to recruit from, would be the best, and a regiment possessing such

a one would probably monopolize the best recruits from his neighbourhood, for the men have the advantage of knowing under whom they are going to serve, and feel their interests will consequently be looked after. Recruiting parties should not be away from their regiments on this duty for more than three months, as the men are apt to become stale, and disheartened if from any cause they are unable to obtain recruits

A non-commissioned officer, with hopes of promotion, has everything to gain by bringing good recruits, and this incentive will cause him to work all the harder

There are many non-commissioned officers and men in regiments of good class, who, though they do not shine as particularly smart soldiers, still have the faculty of procuring good recruits whenever detailed for the duty, where others of equally good class, though much smarter soldiers, fail to obtain the same stamp of man; this is probably due to their social qualifications and a taking manner, which enables them to induce men to enlist, for there can be no doubt that where difficulty may exist in procuring men of a certain class, they are prevailed on to enlist by the tales of pleasant times before them, good pay, little work, etc., etc.

However good the commander of the party may be, he is likely to fail unless supported by good men, who should be generally of active habits and a genial disposition and the selection might be left to him unless they happen to be men known as good recruiters, who have previously done good service, he is responsible to the Commanding Officer for his work, and would know the men most likely to give him the best assistance

A really good recruiter is invaluable and as worthy of reward, if not more so, than a soldier who excels in his military duties, when it is considered how the regiment benefits by his efforts, for as the material is so will the regiment be, and no amount of training will make a man into a good soldier if in the first instance he is a man of bad class

Every encouragement should be given to men who do well on recruiting duty, an entry made in their sheet roll to this effect or such public recognition as the Commanding Officer may deem best, so as to render the duty a popular one, it is perhaps hardly politic to punish those who do badly, though they need not be employed again, for, if men see they are liable to punishment for failure, they are likely to be chary in volunteering for the duty, through fear of failing to attain good results

The men should be held responsible that the recruits they bring are of the right stamp and what they represent themselves to be, for, though this may possibly make the work slower, still it ensues better material finally, and

it should be impressed on the party that a *few really good recruits of the right sort are better than a number who only just come up to the required standard*

Men returning from furlough and leave should be encouraged to bring back a recruit or two with them, as thus recruited singly by their friends, they are likely to take more interest in the regiment, and are probably of finer physique than if obtained in the ordinary way. But men expressing a desire to bring recruits from their homes should be warned of the responsibility they incur in the matter of defraying the travelling expenses of any who may be found unfit physically or for any other reason.

When it has been ascertained from the District Recruiting Officer when and where the party are to present themselves, they should be warned to leave their address at the post offices and police stations of the places through which they pass, so that the District Recruiting Officer can at any time, if necessary, communicate with them. They should work in twos and threes and not singly. All recruits need not be taken to the District Recruiting Officer, those obviously unfit from such defects as enlarged spleen, defective vision, knock knees, prominent varicose veins or any other noticeable physical defect can be rejected at once prior to his visit.

It is an important thing to examine recruits as near their homes as possible. It thus saves them long marches and secures recruits who might otherwise be lost to the service, it has the further advantages that final rejections are reduced to a minimum, time and expense are saved, and the discontent and trouble, entailed on rejected men having to return long distances to their homes, is done away with.

The best season is from October to the end of May, April and May being perhaps the best months. June sometimes affords favourable results, though not generally a good month. July, August, and September are bad months, and recruiting during this period might almost be entirely suspended, for ordinarily the country roads are knee deep in mud and slush, and it is raining most of the time, thus hindering the movements of recruiters who prefer to remain under shelter and keep dry, whilst recruits are equally averse to moving long distances abroad in wet and mud, and in addition, there is in many parts of the country a superstition about making journeys in the monsoon, leaving their homes at this season being considered unlucky.

After a recruit joins his regiment, the usual descriptive roll to verify his caste, etc., is sent to the civil officer of his district, but it is necessary to establish his

Recruiting by leave and furlough men

Seasons for recruiting Rājputs

Verification of recruits



identity, if possible, at the time of enlistment, for it sometimes happens that a recruit having first possibly squared the village authorities to whom his verification roll will be ultimately sent, misrepresents his caste and enlists, though detection, sooner or later, is inevitable through the men of his company, whose suspicions, are sure to be aroused, if, however, recruits be held responsible there is little likelihood of this

The following valuable notes on the identification of Rájput recruits have been furnished by Captain Newell, District Recruiting Officer

A Rájput should be asked the following questions

- (1) What clan he belongs to and what district
- (2) What his gotra is
- (3) What clan his mother came from
- (4) From what clans male members of his family have taken wives
- (5) Into what clans female members of his family have been married
- (6) What food he will eat, by whom cooked, and from what vessels he will drink.

If satisfactorily answered and the replies agree with the information contained in the clan history and marriage tables, the recruit is a true Rájput

Sometimes a Bráhmaṇ tries to pass himself off as a Rájput, but there is a difference in the ' *janeo* ' worn by both, that of the Rájput is shorter, and is worn only after he is married, whilst the Brahman always wears it. There is a difference also in the knot, and some people can by examining it distinguish a Rájput from a Brahman

Among Eastern Rájputs smoking from the same ' *hulka* ' is permissible only to those who can eat ' *roti* ' together and drinking is prohibited

Western Rájputs are much more lax in these observances, and can eat food cooked by Jats, Ahírs, etc., whilst they can drink and smoke with other castes

With practice a Western Rájput can be easily recognised, but with a Rájput from the extreme east, Arrah or Shahabad, it is more difficult, as the mixture of blood and impurity of descent have destroyed the purity of the type

Careful observation and practice can do wonders, and in a short time an observant officer will, in nine cases out of ten, be able to distinguish Rájputs, Brahman, and Eastern and Western Muhammadans simply by looking at them.

One peculiarity of the country Rájput is his simplicity. He is a straightforward, guileless, honest, gentlemanly fellow and his manners betray him. As a class Rájputs are comparatively speaking the straightest people in the country and generally speak the truth.

They have not the astuteness of the Brahman, nor the deceit and cunning of the bunniah, for whom they are no match, and in many cases their money and lands pass into the hands of the money-lender.

These characteristics are mentioned, as in conversation with Rájputs or Brahmans they are easily discerned, whilst conversation on various topics brings out their racial characteristics in an extraordinary manner.

There is a considerable difference between the Western and Eastern Rájputs, both in character, customs, and intensity of religious feeling, the former having fewer caste prejudices in regard to eating and drinking, and generally the Rájputs of the West rank higher than those of the East. Marriage is the true test of the Rájput, and an intimate acquaintance with the permissible clan marriages is therefore necessary to any one enlisting them; tables are given in the history of each clan in the text, showing to an extent from what clans wives are given and taken.

The first test is that of exogamy, and endogamous Rájputs as well as those that practice 'karao' or widow-marriage (*vide* page 157) are looked down upon and should not be enlisted, though any sept of a clan which are exogamous should be enlisted.

For instance, among the Jádons or Jádubánsis are many spurious branches to be carefully avoided, but true exogamous septs such as Bhatti, Chhoukar, Bārésāi, and Jaiswar should be enlisted, and practically there seems no reason why Rájputs, who are received in marriage by the higher clans, should not be enlisted.

Gaurava is the general term applied to all Rájputs who have lost caste by practising 'karao,' and these should be avoided.

The Rájputs from Arrah and the east of Oudh are called "Bhojpuriyas," as the country they live in is called Bhojpur, they are looked down on by the Oudh men, as the majority are of low grade, a list of some of these clans is given in Appendix B.

Captain Newell, the District Recruiting Officer, says of them:

"I personally do not think much of these men, they have magnificent physique, but are not generally credited with valour. However, I doubt much."

Character of Bhojpuriyas

whether their want of courage has been proved They are very intelligent and make smart soldiers, but are, however, tricky and more difficult to deal with than their western brethren

“With all their magnificent physique, I do not believe that they have much stamina, but to give them their due a large number have always been in our ranks, and many of them have distinguished themselves by good and faithful service.”

Bunhars are also mostly found in Bhojpur and should not be enlisted in Rájput regiments unless kept in separate companies, they will all eat together.  
 Bunhars  
 Captain Newell gives his opinion of them in the following words

“They are of magnificent physique, but their character is against them They are very tricky and intriguing, exceedingly litigious and quarrelsome, it is impossible to get to like these men, there appears to be no redeeming point about them, except their physique which is superb A regiment of these men on parade would certainly take the eye, they are tall and heavily built, but I do not believe in them at all I doubt whether they possess either stamina or courage, they make good wrestlers and tug-of-war teams, but personally I do not think they are good for much else ”

A tabulated statement of the Western and Eastern Rájputs, giving their clans, sub-divisions, numbers, locality, and qualifications as soldiers, will be found in Appendices A and B in numerical order

A list of the various districts and their value from a recruiting point of view is given in Appendix C, as well as the principal clans found in each district  
 Recruiting grounds

Good recruits can be enlisted at fairs, the only thing against it being the difficulty sometimes of verification, for unless they happen to belong to the same district as the recruiters, the latter is unable to verify their caste and antecedents, though they would of course be eventually detected after joining the regiment, and in this case, after being fed for two or three days by the party, the recruit may change his mind and bolt, knowing there is no probability of his coming across them again Many young men, however, attend fairs for the express purpose of enlisting, because either parents will not allow them to enlist at home, or a party may not have visited the neighbourhood lately  
 Fairs

A list of fairs in the Rájputána district is given in Appendix D, as well as some of the principal fairs in North-Western Provinces and Oudh

The District Recruiting Officer should endeavour, as far as possible, to gain the friendship and assistance of the natives princes and the leading and influential men of the district. Retired native officers and soldiers can also assist to a very great extent in recruiting, but it is necessary in the first instance to be on a friendly footing with them and obtain their good-will, and how this can be best effected is a matter for the District Recruiting Officer to decide, but showing an interest in their affairs, a respect for their customs and listening readily to their troubles and grievances will go far to produce the desired result, whilst visiting them and conversing on current topics of interest about their history and traditions, etc., will do much to render them willing to afford assistance when required.

He should strive to make himself popular and well known in the district, and thoroughly acquainted with the feelings and characteristics of the tribes enlisted, by studying their customs, traditions, manners, etc., and by thus showing a friendly and sympathetic interest in them and their affairs will ingratiate himself with them and gain their respect and esteem.

In the cold weather the District Recruiting Officer is enabled to make short tours in the district, and can thus keep in touch with and superintend the parties working at the time. Should the Medical Officer be living at some considerable distance from the place where the recruits are enlisted, the District Recruiting Officer can often save them the trouble of going so far by prior physical examination, the eyesight can be examined by test cards, and those recruits suffering from any obvious physical defect rejected on the spot.

In the case of regiments actually stationed in the district, or those that are met with on tour, much good can be effected by a personal interview with the Commanding Officer, and by thus becoming acquainted with the officers and native officers, studying the composition of the regiment, looking at the recruits, and acquiring a general knowledge of the men, the requirements of a regiment will be better understood, and this all tends to make recruiting run smoothly and produce the best results. Special sepoys of the regiment can also be interviewed and recruiters selected.

If a District Recruiting Officer can succeed in obtaining employments for the pensioners, of his district, it will have a beneficial effect on recruiting generally, and conduce greatly to his popularity. It is a good plan to see the employer and point out the advantages of taking pensioned sepoys, besides writing to the different heads of civil departments.

The recruiting regulations and orders on the subject of recruiting are  
 Regulations laid down in Section XIX, Army Regulations, India, Volume II, which has been recently revised

*Note* —Much valuable information for the compilation of this Chapter has been furnished by Captain Newell, District Recruiting Officer, whilst, in addition to the list of authorities already quoted at the beginning of the book, the following authorities have been consulted —

Précis of Orders and Notes on Gurkha Recruiting by Captain Vanstittart, 1-5th Gurkhas  
 Notes on Sikhs by Captain W R Falcon, 4th Sikhs  
 Memorandum on Recruiting of the Regiments of the Bengal Command by Brigadier General G E Young

# APPENDIX A.

## AREA I.—WESTERN RÁJPÚTS, PAGE 28 OF TEXT.

RAJPUTANA					OUDH AND NORTH-WESTERN PROVINCES		Qualifications as soldiers	REMARKS
Clans	Sub divisions.	Locality and numbers	Sub divisions	Locality and numbers				
Chauhan (royal race)	Bhadauriya, Golwal	(42,000) Bikanr, Bundar, Gurgon, Jeypore, Kotah, Marwar, Meywar, Sirrohi, Rohtak	Bhadauriya, Deora	12,000 Meerut Division	Very good	Pages 59-60 of text for particulars and list of clans with whom marriage is permissible		
	Bagoro, Khichi		Bijai, Hara	42,000 Agra do				
	Chitha, Hara		Bhahu, Khichi	18,000 Delhi do				
	Deora, Mori		Ball, Khara	Lucknow do				
	Dhundhoti, Nirbhan		Rohilkand do					
Ponwar (royal race)	Purbliya, Sanchora		Banaphar, Kanji	50,000 { Fyzabad do Allahabad do	Ditto	Pages 104-105 for clan marriages. Ponwars in Dholpur not so good quite		
	Sonagitra, Tak		Chaleya, Kamodari	Bennares do				
	Ponwar, Soda, Samla	(24,000) Marwar, Meywar, Rohtak, Dholpur, Jhind	Dhar, Ponwar, } Chobdar, an inferior branch of Ponwar, Ujjaini	Gorakhpur do				
Rathor (royal race)	Bidarwal, Bika, Jodha	(102,000) Bikanr, Marwar, Meywar, Dungarpur, Jeypur, Jal-sincer	As given under Rajputana	(45,000) Meerut, Agra, Farukhabad, Moradabad, Shahjahanpur, Cawnpore, Banda, Jaunpur, Ballia, Gorakhpur, Lucknow, Fyzabad, Rohtak districts	Ditto	Page 111 Rathors of Rajputana free from Hindu prejudice		
	Chanpawat, Kandlot							
Kachwahs (royal race)	Mallnath, Merthla			(35,000) Agra Division, Rohilkhand Division, Cawnpore, Azamgarh districts	Very good	Pages 84-85		
	Balbhadarot, Khangarot	(98,000) Jeypur, Ulwar, Shalkawatti, Torawati	Ditto					
	Banbirpota, Khampawat							
	Chatarbhojot, Kham-bani							
	Kalyanot, Nathawat							

# AREA I — WESTERN RÁJPÚTS, PAGE 28 OF TEXT—*contd*

RAJPUTANA			ODDH AND NORTH-WESTERN PROVINCES		Qualifications as soldiers	REMARKS
Cfms	Sub division	Locality and numbers	Sub division	i Locality and numbers		
Tonwar (royal race)	Beagas, Jarrota Borahan, Khalila Jatu, Tonwar	(13,000) B kanir, Dholpur, Marwar, Meywar, Jeypur	Niccop Gavalera, Bajor, panna, Jasraiyyah, Humkar, Jerah	(18,000) Agra Division, Budaun, Sitapur, Rohitak districts	Very good	Page 126
Barguar (royal race)	Nil	(2,200) Jeypore, Ulwar	Ahmed Khan, Lal Khan, Bikanir Khan, Rai Mani, Kamal Khan	(17,000) Aligarh, Budaun, Etah, Budaun, Moradabad	Ditto	Page 44
Jadons, Jadubansi	Jadus (of Kerowice), Mudechra, Jarecha (of Kuteh Bhul), Bitman, Soha, Sumecha	(9,000) Jeyaulmeer, Jeypore, Bharatpur, Kerowice	Bhatti, Chhoukar Barsari, Jaiswar, Bargala, Jasawat, Poreh Uriya, Nara	(35,000) Aligarh, Budaun, shahr, Muttra, Agra, Etah	Good	Page 78 26,000 are Jadons, 19,000 Jadubansi Exogenous septis should only be taken
Parhar (royal race)		(6,000) Bikanir, Marwar	Parhar, Nadhat, Lalpota, Ramawat, Joda	(16,000) Agra, Etah, Cwmpore, Hamirpur, Jhansi, Jalaun, Unao districts	Do	Page 101 Closely allied with the Solanki. Special preference for cavalry in Rajputana
Solanki		(7,000) Marwar, Jeypur, Boondl, Rewah	Solanki, Baghel, Khalats, Soruthia, Kahlalia, Chendawat, Bhutta	(8,000) Etah, Budaun	Do	Pages 118-119
Bhattis	Kein, Khanh, Jalsameria, Pugalhiya, Meldot	(31,000) Marwar, Meywar, Jalsalmeer, Bikanir	Bhatti, Jaiswar	(5,000) Budaunshahr, Etah, Bareilly	Do	Page 51 Bhattis of North-Western Provinces claim to be Jadons
Gahlot (royal race), Kallwa, Mohar	Gahlot, Sisodiya, Ahara, Manguliyā, Kallwa, Mohar	(41,000) chiefly Meywar	As given under Rajputana	(2,000) Meerut and Agra divisions scattered about	Very good	Page 70
Bargala	Nil	Nil		(5,400) Gurgaon and Budaunshahr districts	Undesirable	Page 43, Spurious branch of the Jadhunsi ranked as impure. Il conducted tribe permits "Karoo" or widow marriage
Gaurava	Nil	Nil	Tarkar, Jasawat, Jais, Jaiswar, Bhal, Baigula, Indaulhiya, Bachelal, Nare, Poreh Uriya, Mahedwar	Agra, Muttra, Budaunshahr, Delhi districts	Ditto	Page 75 Rajputs of fallen grade permit "Karoo" or widow marriage

## APPENDIX B.

### EASTERN RÁJPÚTS.

*Area II. Page 28 of text.*

Clans	Sub divisions	Locality	Qualifications as soldiers	REMARKS
Bisen (51,000)	Parasur, Bharradwaj Sandil, Datas	Benares and Gorakhpur divisions, Allahabad, Fyzabad, Gonda, Bah- raich districts	Good	<i>Vide</i> page 52 For clan marriages Rajah of Majhau of Gorakh- pur, head of the clan
Bais (147,000) (royal race)	Tilokchand, Rao, Raja, Sainbaisi, Sept Naihasta, Chot- bharya, Gudaraha, Madhour	Farrukhabad, Mainpuri, Budoun districts, Allah- abad, Benares, Gorakh- pur, Lucknow, Fyzabad divisions	Do . .	Pages 36-39 360 sub- divisions, of which Tilokchand sept takes first place Other septs marry into 3rd grade clans Some 700 already enlisted
Sombansi (43,000)	Baiyagar, Sankirat, Atri	Farrukhabad, Bareilly, Shahjahanpur, Allah- abad, Jaunpur, Azam- garh, Rai Bareilly, Sita- pur, Hardoi, Gonda, Partabgarh districts	Do .	Pages 119-121 Those of Sandil in Hardoi rank highest
Gautam (41,000)	Rajah, Rao, Rana, Rawat	Budaun district, Allah- abad, Benares, Gorakh- pur divisions	Do .	Pages 73-74. Rajah of Argah, Fatehpur, head of clan Should be as- certained they are not Bhulihar Brahmans.
Gaur (39,000)	Chamar-Gaur, Bhat- Gaur, Brahman- Gaur, Amethiya, Gaurahar	Farrukhabad, Etawah, Etah, Budaun, Shahja- hanpur, Moradabad, Cawnpore, Hamirpur, Unao, Sitapur, Hardoi districts	Very good	Pages 71-73 Gaurahar sept have lost status through inferior marri- ages
Chandel (38,000)	..	Shahjahanpur, Cawnpore districts, Benares, Go- rakhpur divisions, Unao, Hardoi districts	Good	Pages 55-56
Dikhit (33,000)	.	Fatehpur, Banda, Hamir- pur, Ghazipur, Gorakh- pur, Azamgarh, Jalaun, Unao, Rai Bareilly dis- tricts	Do .	Pages 62-63 Valuable assistance in mutiny
Sengar (32,000) (royal race)	..	Etawah, Cawnpore, Ja- laun, Ballah, Unao dis- tricts	Very good .	Pages 113-114 Closely allied with Bhadauriya.
Surajbansi (23,000)	Savaran, north of Gogra, Bharradwaj, south of Gogra, Kassiyap south of Gogra	Bulandshahr, Mirzapur, Ghazipur, Basti, Kheri, Fyzabad, Barabanki districts	Good . .	Pages 121-123.
Bachhgoti (19,000) or Rajkumar (13,000)	Bachhgoti proper, Rajkumar, Rajwar	Jaunpur, Sultanpur, Allahabad, Fyzabad, Partabgarh districts	Do .	Pages 33-35.
Bhadauriya (16,000)	Athbalya, Kulharya, Mamu, Tasseli, Raut	Agra, Etawah, Cawnpore districts and Gwahor State	Very good	Pages 46-48 A loyal clan not so troubled by caste prejudices as other Ráj- púts of the Oudh Serve readily in Gwahor Army.
Pundirs (17,000) (royal race)	. . .	Saharanpur, Muzaffar- nagar, Etawah	Good .	Pages 105-106 Ahgarh Pundirs very loyal in the mutiny



## Area II. Page 28 of text contd

Clans	Sub divisions	Locality	Qualifications as soldiers	REMARKS
Sirkarwars (18,000) (royal race)	.	Agra, Ghazipur, Gorakhpur, Azamgarh, Hardoi districts	Very good	Pages 116 117 Should be ascertained, they are not Bhunhar Brahmans
Janwars (12,000)	.	Lucknow division, Gonda District	Good	Pages 80 82 Rajah of Gonda loyal in the mutiny
Kanhpuriya (10,000)	Tnoi, Kaithania	Rai Bareilly, Sultanpur, Partabgarh	Do	Pages 87-89
Bhalé Sultan (9,000)	.	Sultanpur, Bulandshahr districts	Do	Pages 48 49 Give some 200 men to Rajput Regiments.
Améthiya (5,000)	.	Gorakhpur, Rai Bareilly, Barabanki	Do	Pages 30 31
Gaharwar (28,000)	.	Farrukhabad, Etah, Cawnpore, Allahabad, Mirzapur, Ghazipur, Hardoi	2nd grade, but permissible	Pages 67-68
Katheriya (21,000)	.	Etah, Bareilly, Budaun, Moradabad, Shahjahanpur	2nd grade, but permissible	Pages 90 91
Dhakrô (6,500)	.	Agra district	Permissible	Page 65 Gave trouble in the mutiny
Bachhals (11,000)	.	Bulandshahr, Muttra, Moradabad, Shahjahanpur, Sitapur, Kheri districts	2nd grade	Pages 31-33
Janghara (10,000)	Bhur clan Tarai, Jangara	Bareilly, Budaun, Shahjahanpur	Ditto	Pages 79 80 Turbulent and warlike tribe Tarai practises "Karao" fallen in status
Raghubansi (32,000)	.	Benares, Mirzapur, Jaunpur, Ghazipur, Azamgarh, Sultanpur districts	Permissible	Page 107
Raikwars (13,000)	.	Unao, Hardoi, Bahraich, Barabanki	Ditto	Pages 108 110 Troublesome in the mutiny
Sirnet (10,000)	.	Gorakhpur, Basti district	Ditto	Pages 114-116
Kalhins (12,000)	.	Bahraich, Gonda, Basti	Ditto	Pages 86-87
Bandhalgoti (6,000)	Bikram Shahi, Sultan Shahi	Sultanpur district	Ditto	Pages 39-41
Garghansi (5,000)	.	Azamgarh, Fyzabad, Sultanpur	Ditto	Pages 70-71
Nikumbh (8,000)	.	Farrukhabad, Jaunpur, Ballia, Azamgarh, Hardoi districts	Ditto	Page 99
Palwars (9,800)	..	Gorakhpur, Azamgarh, Fyzabad	Ditto	Pages 101-102
Bundelas (4,800)	..	Jhansi, Lalitpur districts	Ditto	Vide pages 53-55 Turbulent and troublesome race, spurious descent
Tarkhins (3,500)	.	Muttra, Agra	Ditto	Vide pages 124-125 Turbulent, poor physique, practise "Karao"

## Area II. Page 28 of text conold.

Clans	Sub divisions	Locality	Qualifications as soldiers	REMARKS
Kakans, pages 85 86 (6,000)				
Kausiks, pages 91-92 (10,000)				
Tilaunta, page 125				
Udmattia, page 127 (28,000)				
Lautamiya, page 95 (3,500)				
Dhekaha, page 61 (2,000)		Jaunpur, Ballia, Ghazi- pur, Azamgarh, Gorakh- pur, Mirzapur and Sha- habad districts. Gener- ally known as the Bhoj- pur district, the great bulk of the clans resid- ing there being low grade and of spurious descent	Generally un- desirable as soldiers, though there are a consider- able number in the ranks now	Tilaunta and Lautamiya have a good many men enlisted For description of Bhoj- puriyas—vide the text
Donwar, pages 66 67				
Sarwar, page 134 (3,000)				
Nandwak, pages 123-124 (1,000).				
Birwar, pages 45 46 (9,500)				
Mahrar, pages 95-96				



# APPENDIX C.

*Recruiting grounds showing clans in each district and value of districts.*

Division	District	Clans	Value
MEERUT	Dehra Dun . . .	Chauhan and Gahlot generally	Fair
	Saharanpur . . .		
	Muzaffarnagar . . .		
	Meerut . . .		
	Bulandshahr . . .		
AGRA	Aligarh* . . .	Chauhan, Rathor, Tonwar, Gahlot	Good.
	Muttra . . .		
	Agra . . .		
	Farrukhabad* . . .		
	Mainpuri . . .		
	Etawah* . . .		
	Etah . . .		
ROHILKHAND	Bareilly . . .	Chauhan, Rathor	Rohilkhund on the whole is a bad ground, as a large number of the Rájputs are spurious
	Bijnor . . .		
	Budaun . . .		
	Moradabad . . .		
	Shahjahanpur . . .		
	Pilibhit . . .		
DELHI	Delhi . . .	Chauhan	Gurgaon very fair district
	Gurgaon . . .		
	Karnal . . .		
	Hissar . . .		
	Roh . . .		

\* B—The clans are given in the order of the Appendices A—B

\* U. P. Government Gazette, 1st November 1911

*Recruiting grounds showing clans in each district and value of districts—contd.*

Division	District	Clans	Value
RAJPUTANA	Jeypore	Chauhan, Rathor, Kachwahs, Tonwar, Bargujars, Jadons, Solanki	All the best clans live in Rájputána, but unfortunately at present the establish d connection with the district is small, only some 35 recruits being enlisted from there in 1896
	Ulwar	Kachwaha, Bargujar	
	Bikanir	Chauhan, Rathor, Tonwar, Parihar, Bhattis	
	Meywar	Chauhan, Ponwar, Rathor, Tonwar, Bhattis	
	Marwar	Chauhan, Ponwar, Rathor, Tonwar, Parihar, Solanki, Bhatti	
	Dholpur	Ponwar, Tonwar	
	Jalsalmeer	Rathor, Jadons, Bhattis	
ALLAHABAD	Sheikhanatti, Torawati	Kachwahs	
	Cawnpore	Ponwar, Rathor, Kachwaha, Parihar, Gaur, Chandel, Sengar, Bhadauriya, Gaharwar	Good
	Farukhabad*		
	Etawah*		
	Fatehpur	Dikhit, Chauhan	Good
	Banda*	Ponwar, Dikhit, Bais	Do
	Hamirpur*	Parihar, Gaur, Dikhit, Gautam	Do
	Allahabad	Bisen, Sombansi, Rajkumar, Gaharwar, throughout the division	
LUCKNOW	Jhansi*	Parihar, Bundelas	
	Jalaun*	Kachwaha, Parihar, Dikhit, Sengar	Very good ground Pari-hars and Sengurs from here excellent material
	Lucknow	Ponwar	
	Unao	Parihar, Gaur, Chandel, Dikhit, Sengar, Ralkwars	Unao and Rai Bareilly from the Balswara country and furnishes a large number of recruits
	Rai Bareilly	Sombansi, Dikhit, Kanhpuriya	
	Sitapur	Tonwar Sombansi, Gaur, Bachhals	
	Hardoi	Sombansi, Gaur, Chandel, Sirkarwars, Gaharwar, Ralkwar, Nikumbh, Ahbans	Good district
	Kheri	Surajbansi, Bachhals, Ahbans	Kheri and Sitapur have never furnished many soldiers

*Recruiting grounds showing clans in each district and value of districts conclud.*

Division	District	Clans	Value
FYZABAD	Fyzabad	Ponwar, Bisen, Surajbansi, Rajkumar, Gargbansi, Palwars	Partabgarh, Sultanpur, with the southern and eastern slice of Fyzabad comprises the "Banandha" district, a very good recruiting ground
	Gonda	Bisen, Sombansi, Kathans	
	Bahraich	Bisen, Raikwar, Kalhans	Bahraich has never furnished many soldiers
	Sultanpur	Bandhaigoti, Gargbansi	
	Partabgarh	Sombansi, Rajkumar, Kanhpuriya	
	Barabanki	Surajbansi, Raikwar, Bisen, Amethiya	Gonda men are wanting in stamina
GORAKHPUR	Gorakhpur	Ponwar, Dikhit, Sirkarwars, Sirnet, Palwar	
	Basti	Surajbansi, Sirnet, Kalhans	Barabanki bad for the Bais clan, but good for the 4 clans mentioned
	Azamgarh	Rathor, Sombansi, Dikhit, Sirkarwar, Raghubansi, Gargbansi	Bulk of the clans are of spurious descent
BENARES	Benares	Surajbansi, Gaharwar	East of Ondh Extensive recruiting is not advocated
	Mirzapur		
	Jaunpur	Ponwar, Rajkumar, Nikumbh	In Ballia and Ghazipur the physique of the Thakur is very good and as regards physique it is generally good throughout these districts ( <i>vide</i> remarks on Bhojpuriyas).
	Ballia	Ponwar, Sengar, Nikumbh	
	Ghazipur	Dikhit, Surajbansi, Sirkarwars, Gaharwar	
JHANSI*	Banda		
	Hammirpur		
	Jhansi		
	Jalaun		

N B —The clans are given in the order of the Appendices A—B

\* U P Government Gazette, 1st November 1911



# APPENDIX D (1).

## RĀJPUTĀNA FAIRS AND TIRĀTS (PILGRIMAGE).

State	Place	Occasion	Approximate date	REMARKS
Jodhpur or Marwar	Tilwara . . .	In honour of the god Malli	March .	For 15 days
	Pokarn . . .	In honour of Ramdeoiji	August	For 15 days
	Parbatsar . . .	In honour of Tejaji, great goddess of the Jats	2nd October	No tirāt held on account of scarcity of water
	Ranspur . . .		24th October	
	Mandwa . . .	Assemblage of 30,000	December	
Bikanir	Mukām . . .	In honour of Jamaji . . .	16th February	No tirāts
	Guganmeri . . .		18th—10th September	
	Deshnok . . .	In honour of Kṛṣṇa troneess of the Bikanir Rathor	17th—18th October	12 miles south of Bikanir
	Kolāth . . .		23rd . . .	18 miles west of Bikanir City
Alwar	Chuhar Sidh, Dehra Pergunnah	In honour of a Meo saint assemblage of 80,000	February . . .	8 miles north-west of Alwar ;
	Bilali Bansur district	In honour of Sitia Devi . . .	March and April	Large, attended.
	Rajgarh	Jagarnath's festival . . .	June	Tirat
Jeypore	Dausa		22nd January	
	Madhopur	In honour of Parwarji Chauth	{ 6th January 28th October	
	Ditto	In honour of Chumkariji	{ 12th March 8th October	
	Kurita (Hindaun Tehsil)	In honour of Mahadeoji Khundolia	4th February	3 days' duration
	Chaksu		12th March.	
	Nawai	In honour of Ranjhoji	3rd and 4th March	
	Lohargarh between Udepur and Sikar	In honour of Malket	{ 30th April 25th September	} Tirat
	Chandia	In honour of Mahabir	April	
	Bairpur	In honour of Guhani Scriji Mahadeo	15th April	
	Ḍiggi, Tehsil Māi pura	In honour of Seri Kallangi	26th April	
	Sai Tehsil	In honour of Mata Sunkbarji	3rd September	
	Budda	In honour of Khakali Mata	October	
Kishngarh	Kisingarh	In honour of Tejaji Rewari Balaji	20th, 21st, 22nd and 23rd September	
	Do	In honour of Bhan Sathmi	24th January	
	Do	In honour of Sil Sathmi	10th March	
	Do	In honour of Sindihara Gangor	20th March	
	Do	Dasserah . . .	28th March	
	Salimabad in Rupnagar Tehsil	In honour of Janam Ashthmi	4th September	
	Sirsira	In honour of Tejaji	20th September	
	Adhor	In honour of Khadan Mataji	20th October	
Ajmer-Merwara	Ajmer . . .	In honour of Urs and Hazrat Khwajah Sahib Called Teja-ki-Mela	20th January	8 days' visitors 15,000
	Beawar		19th September	3 days' visitors 10,000
	Pushkar		19th November	5th days visitors 30,000



# APPENDIX D (2).

## FAIRS IN NORTH-WESTERN PROVINCES AND OUDH.

*Gatherings of 20,000 and upwards.*

Name of Mela	Place where held	Date	Object of fair	Which class predominates	Numbers attending	Duration in days
Madhuch	Allahabad	January	Bathing in Ganges	Hindus	150,000	30
Sheik Kathiri	Ragh Pat	February and March	Worship of Shiva	Do	20,000	1
Gandwara	Jaunpur	13th March	Worship of Devi	Hindus and Muhammadans	25,000	1
Lushwara Mangal	Bonares	1st or 2nd week after Holi in March		Ditto	100,000	7
Hariwar	Saharanpur	April	Bathing	Hindus	400,000	8 After 1998, probably a falling out at Ganges bathing ghats, as the Nerbudda will then be the most sacred river
Kushahr	Unao	Between 10th April and 10th May	Worship of Debi	Do	1000	7 to 8.
Sikri Khurd	Meerut Division	May	Worship of Kalka Debi	Do	20,00	14
Madhopur	Farrukhabad	May and October	Bathing in the Bismath	Do	115,00	1
Singli Rampur	Ditto	Ditto	Worship of Ram Krishna	Do	80,000	1
Mathura	Mathura	11th June	Jagal Jori Ka Parkarma	Do	20,000	1
Gobardhan	Ditto	June	Religious	Do	20,000	1
Imliha	Allahabad	June and July	Worship of Debi	Do	20000	1
Farranpur	Ditto	Ditto	Worship of Sitla Debi	Do	20,000	1
Talbehar	Thansi	September	Worship of Mahadeo	Do	50,000	1
Kakori	Rai Bareilly	July	Worship of Kakori	Do	40,000	7
Mariaba	Jaunpur	September	Worship of Debi	Hindus and Muhammadans	20,000	1.

Mathura	Mathura	8th August and September	Birth day of Krishna	Hindus	21,000	1
Ganga Bahan	Ranghat	October	Bathing in Ganges	Do	100,000	1
Kakorah	Etah district	Do	Do	Do	30,000	8
Ganga Nabau	Bunor district	Do	Do	Do	30,000	12 At Bithor also for 10 days
Bansl Ghat	Gorakhpur	Do	Bathing in Gandak river	Do	25,000	3
Mathura	Mathura	11th October	Religious	Do	30,000	1
Do	Do	9th Kartik (October and November)	Do	Do	50,000	1
Do	Do	10th Kartik	Representation of Ram being killed by Krahm and Bala Deo	Do	20,000	1
Do	Do	11th Kartik	Religious	Do	20,000	1
Gobardhan	Do	10th Kartik	Dipnalika, illumination of the sacred Hill	Do	80,000	1
Kora	Fatehpur	October	Religious	Do	20,000	1
Sheorapur	Do	Do	Do	Do	50,000	1
Durga Puja	Beures	Do	Worship the Holy city	Do	50,000	7
Set Barah	Sultanpur	Kartik (October and November)	Worship of Set Barah	Do	25,000	1
Paryar	Unao	Kartik	Bathing	Do	200,000	10 to 15 days
Kathwaga	Do	Do	Do	Do	200,000	7 to 10 days
Saron	Etah distret	November	Bathing in Bruh Ganga	Hindus and Muhammadians	50,000	8
Dhanush Jugg	Balkunthpur, Gorakhpur	November and December	Commemoration of marriage of Ram	Hindus	40,000	14
Bhari	Rusalpur (Basti)	October and November	Bathing	Do	50,000	1
Doba	Etawah	December	Worship of Debi	Do	30,000	17
Bhigvasaram	Ballia	Kartik (October and November)	Ganges bathing	Do	30,000	



